


# Central-Blatt and Social Justice

Official Journal of the Catholic Central Verein of America and the Central Bureau  115

Office: 3835 Westminster Pl., St. Louis, Mo.

Vol. XXI

May, 1928

No. 2

Published monthly; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at Saint Louis, Missouri, under act of March 3, 1879.

acceptance for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.

## Church and State

### II.

#### *The Sovereign Rights of the State*

The Church's teaching on the fundamentals of the State is very simple.<sup>1)</sup>

In its origin the State flows forth from nature's law; based on the demands of natural law, it finds its authority on this law, and hence on the Supreme Giver of all law; within the wide scope of mundane matters, seeking the achievement of the common welfare, it is independent of all other worldly powers in the exercise of its powers; supreme among all societary groups of men, its sovereignty is unquestioned, and hence in temporal things it acknowledges no supremacy save only the supremacy of God.<sup>2)</sup>

Such teaching places the State in a position most unique among all the associations of men. Compared with them it is perfect in the aim it pursues. This conception of the State as a God-given institution stands unparalleled; it may be asserted without exaggeration, in writings on political theory and statecraft. On it are founded both the sacredness of its rights and the exceptional dignity of its duties.

The State takes its origin from the social nature of man. Though an individual, man does not live by and for himself alone; man is a social being, intended by nature to live in society with others. This truth of what constitutes the complete nature of man was recognized by the ancient philosophers, such as Aristotle<sup>3)</sup> among the Greeks, and Cicero<sup>4)</sup> among the Romans. The Scholastics of the Middle Ages, foremost among whom stands St. Thomas Aquinas<sup>5)</sup>, expanded this idea in their discussions on those virtues that involve social obligations, and particularly in their disputations on the nature and purpose of the State. How fruitful an idea it proved to be for the writers of the sixteenth and seventeenth centuries may be gleaned from the works of such eminent scholars as de Vittoria,<sup>6)</sup> Bellar-

mine,<sup>7)</sup> Suarez,<sup>8)</sup> Medina,<sup>9)</sup> and Bannez.<sup>10)</sup> It led them to the formulation of principles which today are basic in every democratic form of government. The idea of the sovereignty of the people is set forth in its true light. Pope Leo XIII has occasion also to make the social element in the nature of man the starting point of a number of highly important conclusions respecting the nature and scope of the powers of the State.<sup>11)</sup>

Biologically man is intended for association: "male and female God created them." The family then is the primal and basic social group. However, through the family alone man cannot bring to achievement the highest purpose of his life; he, therefore, seeks further association with his fellowmen. Striving toward the most perfect form of association, reason leads him by way of natural necessity to the formation of the State. Man is untrue to his nature if he does not strive for self-perfection, and consequently to the use of all the means that will aid him in the attainment of this aim. To obtain, therefore, a full and complete sufficiency of all things necessary for his life, man is led to the formation of the State. "For it is of the essence of the State that in it are found completely all things necessary for life, as facts also clearly demonstrate. Aristotle shows to what purposes the state is directed. It is founded namely that man may live, and that therefore he find sufficiently all things needed for living."<sup>12)</sup> It is this idea of the full sufficiency of life that proved to be the germ of the universality of the powers which the State necessarily wields in the interest of the welfare of its members.

If men then, under the very dictates of their social nature, come together to form the State as the most perfect of all the associations they form, necessarily there must be conceded to the State powers equal to the perfection of its nature and of its aims. The State is more than an aggregation of individuals, and more than an association of families. And consequently its powers are greater than the massed powers of many indi-

<sup>1)</sup> Leo XIII, *Immortale Dei*, Encyc., Nov., 1885, Benziger Ed: 108, 114, 126.

<sup>2)</sup> Leo XIII, *Sapientiae Christianae*, Encyc., Jan. 10, 1890, Benziger Ed: 197.

<sup>3)</sup> Aristotle, *Politics*, 1, 2; cf. *Pol.* 3 6, lectio 5.—*Ethics* 8, 11. <sup>4)</sup> Cicero, *De officiis* 2, 21, 73; cf. also Seneca, *De benef.* 4, 18.

<sup>5)</sup> *Summa Theologica*, 1-2, q. 95, a 4; 1, q. 96, a 4; 2-2, q. 109, a 3 ad 1. 2-2, q. 114, a 2 ad 1; 2-2, q. 129, a 6, ad 1; 3, q. 65, a 1.—*Sum. c. gentiles* III, 117, 128, 130.—*De Regimine Principum* I, 1.

<sup>6)</sup> *Relectiones morales*, III: de potestate civili.

<sup>7)</sup> *Disputationes de controversiis* I; *Tertia controversia generalis de S. Pontifice; de potestate Pontificis temporali.*—*De officio principis christiani.*

<sup>8)</sup> cf. Rommen, *Die Staatslehre des Franz Suarez*, M. Gladbach-Volksgesellschaft, 1926.

<sup>9)</sup> cf. Tischleder, *Ursprung und Träger der Staatsgewalt*, M. Gladbach, 1923.

<sup>10)</sup> *Ibid.*—<sup>11)</sup> Leo XIII, *Christian Constitution of States*, Encyc., Nov., 1885.

<sup>12)</sup> S. Thomas, *Comment in Polit. I, 1.*—*De Regimine Principum* I, 1.



viduals or many families.<sup>13)</sup> These, no matter how great their number, do not wield a power that is sovereign. The power of the State is sovereign. The authority exercised by the State is by nature an authority of complete jurisdiction, such as is not granted to the father of a family or the patriarch of many families; their powers of dominion are in kind and quality different from the powers of jurisdiction of the State. "The State wields a greater coercive power than the head of a family, first, because public power is greater than private power, and secondly, because a greater coercive power is necessary for the protection of a perfect society and for the fulfillment of the social duties incumbent upon the members of a community."<sup>14)</sup> It is the State, then, that links together all other imperfect societies, including the family, so that there is formed a new organic whole, a corporation with rights and duties sovereign in their field.<sup>15)</sup>

The claim, which from its very nature the State may make to such high powers, does not involve State absolutism.

For, the State is bound by God's law, natural and divine. It cannot do as it wills. Where then the State does not submit, in the exercise of its powers, to the higher moral law, its authority automatically ceases.<sup>16)</sup> In other words, its enactments have no binding force; what it calls laws are not laws; hence, the dictum, the truth of which remains unquestioned: "One must obey God more than man." It becomes clear that the atheistic State, since it does not recognize God, knows of no higher law than its own. State absolutism is the necessary result. No greater menace to the rights and liberties of a people can be conceived than a State that does not build upon religion and refuses to admit the sovereignty of God's laws. State tyranny is not possible where the divine sovereignty is recognized by the rulers of a State. History is replete with examples of tyranny that have arisen out of an absolutistic conception of the State, that has had its roots in irreligion. Pope Leo XIII, therefore, became a champion of the rights and liberties of people everywhere when he called the world's attention to the dangers of the false ideas on the origin and nature of the State as spread broadcast by such writers as Hegel and Rousseau.<sup>17)</sup>

Again, State absolutism is not possible because according to the Catholic conception of the State the social nature of man furnished the energy that created the State, and precisely for the purpose that man might bring his whole being to the highest possible point of perfection. In other words, the State is created as a means to an end;

it cannot become an end in itself.<sup>18)</sup> This, of course, involves the consequence that the State is a servant of man; an instrument which he uses to develop within himself all the potentialities of perfection. Since things spiritual are directed to man's goal of perfection, it follows that the State may not interfere with his pursuit of spiritual perfection; it must consequently respect his rights of conscience; it must protect him, as even in the pursuit of temporal things that tend to his development, perfection and happiness, so also in the pursuit of spiritual things. The State transgresses its powers of jurisdiction whenever it abuses its authority, hindering its citizens in the fulfillment of their religious duties, because it makes impossible what by duty it ought to make possible, namely the perfection of its members. Reason demands that its right to command is forfeited as soon as it encroaches on the sacred and inalienable rights of its members. Destroying by an absolutistic use of its powers its purpose of existence, it destroys by that very act the respect and obedience which it may rightfully demand from its subjects. Self-destruction is the usual end of State absolutism. Self-perfection, however, is the attainment of a State that remembers it is born from man to live for man.<sup>19)</sup>

Finally, limitations are set to the sovereign rights of the State by the dictates of distributive justice.<sup>20)</sup> It comprises all the duties that the State has toward its subjects. In general, it is bound to distribute on the one hand its rewards, emoluments and privileges, and on the other its obligations and burdens, as equitably as possible. Distributive justice does not operate with the same precision as does commutative justice between individuals as individuals. Yet, the State may not ignore demands of justice. Where it does so, office-seekers will serve themselves and not the public; the meting out of justice will be partial and onesided; graft and corruption will hold sway; powerful interests will be favored by special legislation; tax burdens will weigh heaviest on the weakest shoulders. The claim of sovereign rights imposes a proportionate obligation of duty on the State, for rights are but means for the attainment of an end and the fulfillment of all the duties connected with this end.

Within the limits, then, as stated above, the State may exercise its sovereign rights. It is supreme in its sphere of action. Pope Leo has clearly stated this.<sup>21)</sup> The Church has ever recognized this. Thus Pope Gelasius wrote to Emperor Anastasius in the fifth century: "If the leaders in things religious submit to your laws concerning things temporal because they know

<sup>13)</sup> S. Thomas, *Comment in Polit. I, 1.*—Summa, Theol. 2-2, q. 58, a 7, ad 2.

<sup>14)</sup> Rommen, Suarez, op. cit. p. 98-99.

<sup>15)</sup> Tischleder, op. cit. p. 18-19.

<sup>16)</sup> Leo XIII, *Sapientiae Christianae*, Encyc., Jan 10, 1890, Benziger Ed: 185.

<sup>17)</sup> Leo XIII, *Encyclical on the Christian Constitution of States*, Nov., 1885.

<sup>18)</sup> Leo XIII, *Sapientiae Christianae*, Encyc., Jan. 10 1890, Benziger Ed: 180.

<sup>19)</sup> Schilling, *Die Staats-und Soziallehre des hl. Thomas v. A.*, p. 98, 111, Paderborn, 1923.—cf. *Staatslexikon*, Art. Absolutismus.

<sup>20)</sup> Cronin, *Ethics II*, p. 80 seq. New York, 1917.

<sup>21)</sup> Leo XIII, *On the Christian Constitution of States*, Encyc., Nov., 1885, Benziger Ed: 114.



and recognize your authority as given to you from God, how much more willingly ought you not to obey those who have been appointed as dispensers of the mysteries of God."<sup>22</sup>) These words mark off clearly the field of sovereignty for both Church and State. They recall the sharp distinction which the great John Chrysostom had drawn between the *sacerdotium* and the *imperium*, the priestly office and the kingly office: the king protects the body, the priest the soul; the king remits temporal debts, the priest eternal debts; the king wars against material powers, the priest against spiritual powers.<sup>23</sup>) For each there are specific duties, flowing from a sovereignty claimed equally by Church and State, even though for purposes essentially different in nature.

Nor was this theory denied in practice. The Irish Episcopate was not reproved when on January 25th, 1826, it made the declaration that as regards civil matters the Pope had no power in the British Empire.<sup>24</sup>) So also the bishops of the American Hierarchy in the Provincial Council of Baltimore, 1843, rejected the imputation that in civil and political matters they were subject to dominion of the Pope.<sup>25</sup>) Unrebuked remained the answer which Cardinal Newman gave to Gladstone, who made the charge that Catholics cannot be loyal to civil authority: "Were I actually a soldier or sailor in Her Majesty's service, and sent to take part in a war which I could not in my conscience see to be unjust, and should the Pope suddenly bid all Catholic soldiers and sailors to retire from the service, here again, taking the advice of others, as best I could, I should not obey him." Continuing, he quoted the learned controversialist and champion of the Catholic faith in the sixteenth century, Cardinal Bellarmine: "In order to resist and defend oneself no authority is required. . . . Therefore, as it is lawful to resist the Pope, if he assaulted a man's person, so it is lawful to resist him, if he assaulted souls, or troubled the State. It is lawful, I say, to resist him, by not doing what he commands, and hindering the execution of his will."<sup>26</sup>) Pius VII shows how carefully the Papacy itself observes the dividing line as set up by the Divine Master between Church and State. He says in his allocution of May 24th, 1802: "May God never permit that we, or the pastors placed by Christ under our authority, should ever strive after earthly advantage, or desire to draw to ourselves what does not belong to the Church. We wish ever to have before us the divine injunction to render to Caesar the things that are Caesar's, and to God the things that are God's. In this we shall ever give an example to all, and have a care that the bishops and the other laborers in the

vineyard of the Lord by word and deed strive simply for the salvation of the souls intrusted to them, and be full of zeal for this end, and do not mix themselves up in matters that concern them not, which might give opportunity to the enemies of religion to calumniate its ministers."<sup>27</sup>)

These incidents and declarations, together with many more that might be accumulated in evidence,<sup>28</sup>) show clearly the mind of the Church respecting the sovereign rights of the State in temporal things. In fact, the Church alone calls in the sanction of conscience to insure for the State respect, loyalty, and obedience on the part of its subjects. By legal justice are they bound to fulfill faithfully and conscientiously the duties they have toward the State. Patriotism is not a right or a privilege, but a duty.<sup>29</sup>) Leo VIII says plainly that self-subjection to civil authority is, whilst an honor, also a duty of conscience. Every citizen is obligated to participate actively and generously in the affairs of the State, so that he may contribute his share to the well-being of the community. The welfare of the State rests secure<sup>30</sup>) where the influence of such a majestic conception of the State makes itself felt and shapes the civic mind of its subjects.

A. J. MUENCH

### Permanent Marriage

The fundamental error of reformers of the type of Judge Lindsey is that they fail to realize that youth above all needs a protection against itself. They do not see that the so-called revolt of the younger generation in reality is the oldtime rebellion of the instincts against reason. Reason has the power of seeing things in long perspective; it appreciates not only the immediate results of an action but likewise the distant and remote effects. Instinct sees everything foreshortened. Its vision is restricted to the moment. It stands to reason then that the two must frequently clash. The direct result of an action may be pleasurable, whereas the ultimate outcome will be harmful. This harmfulness of the action, however, is entirely hidden to the instinct, which therefore will embrace the action with ardor and impetuosity in spite of the warnings of reason. Those who follow the counsel of the instincts and set aside the warnings of reason, in the long run come to grief.

This is true even if we take no higher plane than that of hygiene. Physical as well as mental health is wrecked if the momentary impulse is followed. Physicians, let alone moralists, raise their voice

<sup>22</sup>) Hergenröther, op. cit. p. 58.

<sup>23</sup>) Cfr. also "An Interesting Episode in the History of the Center Party," *Central Blatt and Social Justice*, Vol. XX. No. 11, setting forth Baron von Franckenstein's communication to the Papal Delegate at Munich, Di Pietro, in reply to a suggestion from the Papal Secretary of State, Jacobini, that the Center Party support Bismarck's demand for a seven years' military budget.

<sup>29</sup>) Combes, Gustave, *La Doctrine Politique de Saint Augustin*, p. 229-251, Paris, 1927.

<sup>30</sup>) Leo XIII, *Allegiance to the Republic*, Letter to the French Catholics, Feb. 16, 1892. Benziger Ed.: 255-256.

<sup>22</sup>) Gelasius I, Ep. 12, 2 (A. D. 494).

<sup>23</sup>) Chrys. De sac. 3, 5. In illud: Vidi Dominum, hom. 4, 5, 5, 1 f. Ad pop. Ant., hom. 3, 2.

<sup>24</sup>) Hergenröther, Catholic Church and Christian State, Vol. I, p. 57, London, 1876.

<sup>25</sup>) Hergenröther, *ibid*.

<sup>26</sup>) Bellarmine, De Rom. Pontif. II, 29.



against that shortsighted policy which will give the instincts and impulses in man full sway. Laxity in sex matters fills the waitingrooms of nerve specialists. Our reformers, therefore, by encouraging the young to give in to their instincts, make these unfortunate youngsters the early victims of mental disease and nervous disorders. They think to benefit these young people but actually inflict great and irremediable injury on them. The contention that they know nothing about life and that they are as myopic as the young whom they presume to advise is but too well founded. Although they pose as friends of youth, youth ought to be put on guard against these misleading guides. Such friends, who flatter them and with false liberality indulge their passions, the young have always had in great abundance.

Medical men can tell us of the ravages wrought by early sex experiences. These men are anxious to safeguard youth against sexual laxity. They are far from taking the indulgent view which some modern marriage reformers blithely and ignorantly champion. A protest against companionate marriage has arisen from unexpected quarters, namely from those of science. Dr. Paul Popenoe, writing in *The Journal of Social Hygiene*, says: "The book (*The Companionate Marriage*) is the work of a superficial thinker, ignorant alike of biology and history. Every transient impulse of the most inexperienced and overstimulated youth is sacred from social interference. He will not have the erotic impulse balked. Civilization is not possible if sexual impulses are to be subjected to metes and bounds. He does not state whether he thinks that larcenous, incendiary, and homicidal impulses are likewise sacred, and not a proper concern for custom and legislation." The sarcasm in this passage is thoroughly justified, for to take such a fragmentary view of life as is done in *The Companionate Marriage* is utterly unworthy of any serious thinker and deserving of a sharp rebuke.

Conventional marriage is the attempt to place the sex relations beyond the interference of transient instinct and to put them on a lasting basis. Permanent marriage reinforces reason against instinct. It is a protective institution, indispensable if human dignity is to be maintained and the sex relation is to be saved from promiscuity and transience. Instinct cannot be relied upon to produce sex relations that are in harmony with higher human nature and with the needs of society. The instinct ignores everything but itself. It ignores both the individual and the social good. In sheer self-defense the higher self calls on the institution of permanent marriage to save it from becoming a prey and toy of the instincts.

Havelock Ellis, in commending *The Companionate Marriage*, makes what he thinks is a very clever remark. He says: "You are saying about marriage exactly the same things as Jesus said about the Sabbath—that marriage is made for man and not man for marriage." Aside from the blasphemous character of the comparison, it is the very height of

nonsense. According to the ideas of the authors of *The Companionate Marriage*, man really seems to be made for marriage and nothing else, since they counsel marriage to those who have not even finished their school education. But it is quite true that marriage is made for man. It is made to protect that most important function of procreation and to usher man into this world under circumstances that are in harmony with his dignity. It is made to regulate in a human manner the exercise of the sex function. Marriage is made for man, and consequently it has been made a permanent relation, because any other form of sex relationship would tend to the degradation of man and to social ruin.

There is much talk of freedom in modern ethics, but the proposals made in the name of freedom do not lead to freedom. On the contrary they invariably lead to abject slavery. Freedom in man is possible only through control of his passions. Where the passions are allowed to rule, man remains in bondage. Many, if not all, of our social conventions have been devised for this very purpose of securing the freedom of man and helping him to overcome the impulsive side of his animal nature. To brush aside these conventions is like knocking from under a vine the props by which it is supported. Of course, conventions represent restraint, but then there is nothing that man needs more in order to be human and free than restraint. This railing against conventions is after all a very childish performance, tolerable in a callow youth who has as yet no experience of the exacting requirements of life, but absolutely unpardonable in an adult who should know that man cannot even live one single day without self-restraint if he wishes to avoid conflicts of the most serious nature. Well does Dr. Henry Neumann say: "It is hard to see how people can be human and free on any other terms but those of self-control. There are no worse slaves than those persons who plead for liberty but use their liberty to make themselves victims of their own caprice. They object, and rightly, to external restraints. They would have no person, no man-made custom or institution, fetter them. Yet no tyrants from without ever placed heavier chains upon their victims than are placed upon himself by the slave of sex appetite, the slave of drink, or the slave of very natural wrath. The fundamental question is not at all whether one is going to be bound or free. It is the far more practical question by what are we to be bound—by the undisciplined, capricious part of us, or by the good sense which marks the higher life."<sup>1</sup>)

Practically all modern ethics is based on an apotheosis of the instinct. In modern sex morality that is disgustingly evident. Naturalism and the cult of the flesh rule supreme. Yet a life lived after this fashion would be a veritable nightmare. Instinct has no regard for human happiness and still less for social harmony. It is more devastating than an earthquake. Still, these modern reformers would put their whole trust in instinct. Let us again go to unsuspected sources for testimony in this matter.

<sup>1</sup>) *Modern Youth and Marriage*, N. Y.



"A medical man shall speak for us. Here is what Sir Arthur Newsholme, K. C. B., M. D., has to say: "Instincts alone cannot be trusted unless voluntarily controlled and regulated, for in the various complexes of communal life they fail to appreciate the needs and rights of others. . . . Selfish, personal, and, therefore, anti-social conduct is on the plane of the instincts."<sup>2</sup>)

In one point we absolutely agree with Judge Lindsey. When he accuses our age of hypocrisy with regard to sex morality, we endorse his indictment. Only we would extend this indictment to the world in general as distinguished from Christianity. The world condemns merely the outward act, or better still the visible consequences of this act. It is not concerned with the thought behind it. To the imagination it leaves perfect liberty and then expects men to refrain from outward transgressions. This is a hypocritical inconsistency. Youth is made to live in an erotic atmosphere, in a sexually overstimulated environment, and still is expected to remain chaste. That, of course, is impossible. Christianity pursues a different course. It demands internal as well as external purity. It educates the individual for the exacting demands of permanent and monogamous marriage, a matter which our days neglect entirely. A youth not inured to control sex impulses from their first awakening will break down under the demands involved in monogamous and permanent marriage.

Youth, therefore, have a real grievance against the world in which they live. It is a world of pagan ways and half-heartedly accepted Christian ideals. It is a world that hypocritically demands continence and at the same time makes continence impossible by its frank eroticism. Stupidity and hypocrisy can go no further. A greater superficiality cannot be conceived. Once more we quote: "Imagination shows us, if we choose to use it, how often we increase the difficulties of relations between men and women by our blind pursuit of conduct and habits that actively provoke what is physical in us at the very time when we are crying out at the difficulties of a surfeit of physical sensation and desire. In our unimaginative heedlessness we use affectations, conventions, modes of dress, and encourage the production of literature that we should be absolutely ashamed of having anything to do with if we once faced the truth of their sole possible effect. To make elaborate arrangements for the disposal of superfluous physical sensation at the same time that we spend a large portion of our energy in its production is as wise as to gather water in a sieve, and will advance us as little."<sup>3</sup>)

The authors in this remarkably honest and frank passage put their finger on the cancerous sore-spot that afflicts modern sex morality and vitiates it in all its ramifications.

C. BRUEHL

<sup>2</sup>) The Moral Aspects of Social Hygiene, in *The Hibbert Journal*, Jan., 1924.

<sup>3</sup>) E. V. Lindsay and A. D. Lindsay, *The Conscious Limitation of the Birthrate*, in *The Hibbert Journal*, 1924.

## High School Youths Go Job Hunting

"Modern vocational guidance," writes Friedrich Schneider<sup>1</sup>) in the *Staatslexikon*,<sup>2</sup>) "is founded on the view that each vocation presupposes certain qualifications of soul, mind and body in the individual desiring to render high grade services in it. Only the individual so equipped is adapted for the particular calling, while on the other hand the person who somehow gets into a calling for which he lacks the indispensable physical and intellectual qualifications, misses his vocation. Faulty choice of vocation is deeply to be deplored, as well for reasons affecting the individual as also for those of a social and economic nature. The misplaced individual will accomplish little in his occupation, and will soon lose eager willingness for work and confidence in his work; he will probably turn to a new occupation, or, if he continues in the one for which he is not fitted and which he does not love, will experience the full tragedy of a wrong choice, according to the disparity between his physical and mental qualifications and the demands of his occupation, as well as according to the depths of his own sensitive nature. He will easily become a dissatisfied and restless member of the social groups among whom he moves. Moreover, change of vocation implies loss of the precious time devoted by the individual to his training, of application and time on the part of those who instructed him, and of material used in the process. If the individual remains in the wrongly chosen occupation, he will probably produce work of a mediocre character only; at any rate he will not achieve high grade work."

While the fundamental considerations underlying the science and practice of vocational guidance are contained in this compact statement, the necessity for such guidance and certain practical suggestions are presented in a more popular manner by Dr. A. Haettenschwiller, Swiss attorney and leader in the *Volksverein*, in "Berufsberatung."<sup>3</sup>) In the first chapter of this valuable brochure he writes:

"The fact of widespread lack of plan and equally widespread helplessness in the matter of choice of a calling and guidance toward a suitable calling, coupled with the significance attaching to these important decisions in life for the individual youth and for the people as a whole, render the co-operation of particular agencies of guidance an urgent necessity and an imperative duty."<sup>4</sup>)

If lack of plan, and helplessness, are widespread in Switzerland, where, apart from what is being done in this respect by the school authorities and

<sup>1</sup>) Dr. Schneider, a member of the Faculty of the Pädagogische Akademie in Bonn, is the author of several works on pedagogy, the editor of *Zeitschrift f. chr. Erziehungswissenschaft*, and has published several collections of contributions on pedagogy.

<sup>2</sup>) *Staatslexikon*, i. Auftr. d. Görresgesellschaft etc. herausg. v. Hermann Sacher; Fifth, revised edition (Herder, Freiburg), art.: Berufsberatung, Vol. 1, col. 818-9.

<sup>3</sup>) *Berufsberatung, eine Wegleitung f.d. Gründung v. Berufsberatungsstellen*, Lucerne, 1923.

<sup>4</sup>) L.c. p. 3.



the craft organizations, even the Volksverein maintains a central employment and guidance office, and ten branch offices, and where such problems are treated in the press and in deliberations of Catholic societies, surely that condition obtains in a major degree in our country where much less attention is being devoted to this matter. And although the Rev. Brother Gerald Mueller, S. M., Provincial Inspector of the Western Province of the Society of Mary, in a lecture delivered in San Antonio recently, noted that a number of American universities and colleges, especially Leland Stanford, Oberlin and Vassar, are giving special courses bearing on the subject,<sup>5)</sup> the limited number of institutions referred to, and the fact that not one of them is Catholic, underscores the condition of widespread planlessness and helplessness among us. However, the very circumstance that Brother Gerald, a prominent member of a congregation teaching a number of High Schools and grade schools, is discussing this subject in public (he has lectured previously on Vocational Guidance); and the further circumstance that he correctly insists guidance must begin the grade schools, would seem to lend ground to the hope serious thought may soon be given this important matter in Catholic circles in our country.

In approaching the problem, it may be well to consider at least the essential recommendations submitted by Dr. Haettenschwiler, inasfar as they apply or may be adapted to conditions obtaining among us. To quote:

"The duty of vocational guidance and introduction into vocation or avocation implies the task of leading youth of both sexes into occupations corresponding with their individual talents, inclinations and qualifications, and to place them in vocational life in positions which will assure not only an adequate living, but also joy in the pursuit of work, and true satisfaction for them, but also the most useful service possible toward the total economic life of the people. . . .

"Particularly important separate tasks in organized vocational guidance are:

"1. The curtailing of the unhealthy rush of those who have left school into occupations demanding unskilled labor, in which the outlook for the future is economically unfavorable and which present serious moral dangers, affecting development of character and training for life.

"2. Promotion of well ordered vocational training, supported also by scholarships granted by the state and the community.

"3. Warning children who are not sufficiently talented against pursuing advanced studies.

"4. Inducing youth, by prudent influencing of the choice of a calling, to embrace the avocation of farming, trades, and lesser commercial enterprises.

"5. Provisions for preparing unemployed youth for adequate employment by means of: recommendation of commendable continuation training; propaganda in favor of continued attendance at advanced schools; development of courses in manual training; the arranging of practical courses in workshops, and the organization of classes or entertainments designed to cultivate mind and soul. . . .

"The tasks involved in vocational guidance demand the co-operation of: the home (arranging of conferences with parents); the Church (the priest, Catholic societies, etc. Ed.); the school; vocational associations. . . ." <sup>6)</sup>

These recommendations, which Dr. Haetten-

schwiler rather sets forth as demands, are but part of what he considers indispensable portions of a plan for proper vocational guidance and training. Yet even they are far more extensive than anything developed among Catholics in our country. Therefore, with the situation as it is, with selection of vocation or avocation left so utterly to chance, and with vocational training so limited as it is among us, it would seem highly urgent that schools and organizations seriously apply themselves to the problem of what can be done in preventing the waste of human energy, time and money, the loss represented by mediocre performance, and widespread personal unhappiness and social unrest, being caused by youth choosing the wrong vocation. While in the press and on the platform the praises of "higher education" for youth are sung incessantly, there is no discrimination between individuals appealed to, and the monetary value of training in high school and college is stressed over and over. On their part, parents are determined in their decision by a vague desire to offer their children opportunities they themselves lacked, without the power of discriminating fully between the value for life of one course and another, and find themselves altogether without opportunity for choice between the Catholic high school and college on the one hand, and a Catholic trade school or an approved secular institution of a similar character on the other. And rarely does one read or hear the principle repeated that the hand should be trained along with mind and heart, so that youth may be led to balanced, not one-sided development.

A. F. B.

(To be concluded)

## Something New from Africa

### *Report on the Meeting of the Kenya Native Catholic Union*

Rangala, in East Africa, may not be found on any ordinary map. Nevertheless, it has obtained to some importance as the place where the Native Catholic Union recently met. It must have been a busy day, since no less than two thousand men are said by the *Fides Service* to have attended this meeting, which, as the report continues, "revealed the capacity of the men to work together and gave evidence that they can be an important element in the future life of the Colony." The agenda is, moreover, an interesting revelation of East African problems. Natives introduced the following business:

1. That an effort be made to stabilize the marriage dowry and reduce it to a reasonable figure.

2. That a hospice be built in Kismu to provide inexpensive quarters for traveling Catholic Natives. A humble start will be made in this with £150 in the Union treasury.

3. That the members build Christian villages to separate their children from the heathen.

4. That the Prefect Apostolic accept the gratitude of the men for the teachers' school opened in October, 1927, but that he make an effort now to provide a central boarding school for secondary education.

The Honorable the Senior Commissioner of the

<sup>5)</sup> *The Southern Messenger* (San Antonio, Tex.), March 8, 1928. <sup>6)</sup> L.c. p. 3-5.



Nyanza Province represented the Governor. To him the Union presented the following:

1. Thanks for exempting the aged and infirm from taxation; that the hut tax be not changed into a poll tax since this would be too hard on the poor.
2. That Catholic interests be better represented on the Local Native Councils.
3. That efforts be made by the Government to stamp out superstitions, especially rain and wind makers.
4. That the Government assist in proper observance of Sunday.
5. That the Government send veterinary officers to combat cattle diseases.
6. That the Government tabularize native court fees to do away with abuses.

The Union is an association of the native Catholic men, the main object of which is the spiritual welfare of the members and through them of the whole Catholic population. It is likewise a medium through which the native Catholic may voice his desires or his complaints and may bring them to the attention of the Government. The organization was founded in 1923. It meets annually.

Kenya Colony, so frequently mentioned in the press dispatches during the past few years because of the natives' complaints regarding injustices suffered by them, has a total population of two and a third millions. Catholics are but a fraction thereof, since their number does not exceed forty-five thousand.

### Concessions to the State Lead to Absolutism

The Central Verein's attitude toward the growth of Federal power and the extension of scope of the activities of the Federal government, inherent in such measures as the Sterling-Reed bill and the Maternity Act, is not understood even by many Catholics. This may be partly due to the fact that they do not conceive as real either the dangers of centralization of power, or of bureaucracy and autocracy, to which it leads. They lack the background of experience of our people, extending over three centuries, once the Reformation, almost co-incidental with the reintroduction of the Roman law, and the 'Thirty Years' War had helped to establish Absolutism, so entirely at variance with the liberty and self-government enjoyed by our forefathers in earlier times.

Fortunately we do not stand alone in the conviction that centralization of power is an evil, and that its dangers to civil liberty are real. Even thirty-five years ago, when the peril of the American State developing into a Leviathan seemed far removed, the late Bishop McQuaid wrote to Leo XIII, in summing up his objections to the Fourteen Propositions submitted to the Archbishops assembled in New York, on November 17, 1892, by the Papal Delegate of the time, Archbishop Satolli:

"In a country like ours, whose form of government depends on the people, the less interference with our natural rights we concede to what is called the State, the better. Later on, when our people become less Christian and more

infidel, greater concessions will be demanded, all concessions, in time, acquire the force of rights."<sup>1</sup>)

We could not wish for a better summary of the reasons underlying our attitude, which would not vary even were the Government entirely in Catholic hands. Not merely the kings of France, prior to the French Revolution, but also the Hapsburgs in Spain and Austria, and the Bourbons in Naples, not to mention Catholic princes of lesser houses, abused the power they had managed to wrench from the estates, the communes and provinces of their various countries, using it at times without regard for the rights of the people or the Church. Most of the wicked policies and undemocratic institutions recorded in the history of Catholic nations during the centuries antedating the nineteenth, and for which Catholicism is blamed, must be attributed to Absolutism.

We believe the forthcoming volumes of Prof. von Pastor's "History of the Popes Since the Middle Ages" will reveal astounding facts in this regard, since, according to a recent announcement volumes XIV and XV will discuss the history of the Popes from Alexander VII, 1655, to Clement XII, 1740, under the general heading: "*The Age of Monarchical Absolutism.*"<sup>2</sup>) K.

### Warder's Review

#### Lacking the Courage to Face Distress

One of the basic motives of not a few philanthropic efforts is aptly, if somewhat sententiously, recorded by F. H. Collier, who daily writes a column of tittle-tattle for the *St. Louis Globe-Democrat*:

"Your brother in humanity will take care of you in distress if you will let him put you into an institution."

After all, the much vaunted humanitarianism of the natural man does not wish to be constantly reminded of the evils and ills to which the human kind is heir. The prosperous remove as far from the poor and the destitute in our larger cities as it is possible for them to do, while in Rome, Madrid and Vienna the rich and the poor generally lived under one roof, a condition which went far towards ameliorating poverty and creating a better understanding between those enjoying affluence and those stricken with poverty.

The cancerous, the palsied and the maimed were permitted to show their sores and exhibit their mutilations and disabilities. The modern world wishes to relegate all such unfortunates to institutions since it cannot bear their sight, so incompatible with the wonderful endowments of man who, according to

1) Zwierlein, Fred'k J., D. Sc. M. H. *The Life and Letters of Bishop McQuaid*. Vol. III. p. 196, Rochester, N. Y., 1927.

2) Vol. XIII of Pastor's great work is completed and will be published shortly; the volumes referred to are well under way, and Prof. von Pastor's friends are asked to pray for him in order that he may be permitted to complete this unrivalled work, the last volume of which, Vol. XVI, will contain the history of "*The Age of Enlightenment and the Revolution (1740-1800).*"



the doctrines of neo-humanitarianism, is his own redeemer, forging ahead to attain an end which on one occasion was expressed thus: *Dūs extinctis successit humanitas!*

### Appointive Judges, and for Life?

The vagaries of Liberalism are unfathomable! Dr. Miriam Van Waters, Referee of the Juvenile Court of Los Angeles, recently told the Friday Morning Club of that city juvenile court judges should be appointed for life! Not elected, mind you!

Now this demand is raised after strenuous and long campaigns conducted for the purpose of overcoming the defects of democracy with more democracy! While we barely escaped the application of the recall to the judiciary, Dr. Van Waters, a thoroughly "modern woman," goes to the opposite extreme by demanding the office of Juvenile Court judges should be appointive and the tenure of office made perpetual. But why not have the courage to take a full step backward and grant all judges at least a long term of office? Why not conform in all States to what has been ordered in the Federal Constitution that the "judges of the Supreme and Inferior Courts shall hold their offices during good behavior"?

A great scholar has stated the circumstances governing the case thus: "It is necessary to appoint judges for a long period, and the best is probably for life, with a proper provision which prevents incapacity from old age. The experience which is required, and the authority he must have, although unsupported by any material power, make this equally desirable, as well as the fact that the best legal talents cannot be obtained for the bench if that tenure amounts to a mere interruption of the business of the lawyer."<sup>1</sup>)

Thomas Jefferson evidently was of the same opinion, since he declared, in a letter to Archibald Stuart, of December 23, 1791, the Judiciary should be rendered respectable by every possible means, the first one of which, he says, is "firm tenure in office".

### Emancipation in the U. S. Far from Complete

How many of our citizens could, off hand, state the day and the year of Lincoln's Emancipation Proclamation? As far as we know, even the Negroes of our country do not celebrate the day generally. Catholic Brazil, which ridded itself of Negro servitude in a much more rational and less disastrous fashion than did the people of the United States, has declared its day of Emancipation a national holiday. The day is known by a significant and appropriate name: "Dia Aureo," the Golden Day!

Perhaps we would not care to celebrate the 22nd of September, 1862, the date of Lincoln's Proclamation, because, after all, emancipation has not been

consummated in a fashion which accords with the principles announced in the Constitution and the Bill of Rights. The Negro remains, on the whole, the Ishmaelite of America, who is accorded neither the justice which society and the State owe all citizens of a country, nor the charity which Christians owe every human being. The discriminations which men and women of Negro ancestry are constantly made to suffer are, further, accentuated by the ease with which dark-skinned immigrants from Europe, Sicilians, for instance, representing, even according to Italian opinion, one of the least desirable ethnic stocks of the Old World, are accepted on equal terms all over the country. While a cultured man or woman with few traces of Negro ancestry must travel in Jim Crow style in the South, and suffer all manner of segregation in the North, every token of equality within reach of their pocketbook is willingly granted Bulgarians, Turks, and what not.

This is one of the causes of the growing impatience of the Negro with White Supremacy. Lacking his good-naturedness, he would, under the circumstances, be easily recruited by any radical group promising him the application of the Rights of Man to his own condition in "the land of the free."

### Hastened the Doom of Greece Also

The influence of empty cradles on the decline and fall of the Roman Empire is cited often enough in proof of the disastrous effects of race suicide on the political and national fortunes of a people. The equally well established fact that the fate of the Hellenic world was hastened by the identical moral evil which undermined Rome's power is less frequently mentioned.

It is from Polybios we learn that in his days lack of children and scarcity of population had become quite general. "In consequence," he writes, "the cities are desolate, while production has decreased, although we have suffered (since the beginning of the second century, B. C.) neither long-drawn-out wars nor epidemics."

The cause thereof should not be attributed to the gods. "The people alone are to be blamed, since, because of their levity and avarice, they will not marry and, when they have married, will not raise children, but prefer, as a rule, to raise no more than one or two, in order that their bringing up may be accomplished under conditions of luxurious affluence, and that after their death their children may be wealthy." Besides, most people of his days were said by Polybios to live above their means, because every one strove to outdo others, regardless of income, by an outward display of glittering extravagance.

How familiar all this sounds! What a warning these words, if read in the light of the history of ancient Greece, contain! Unfortunately, one may not even hope they will be heeded. The danger of decreased production of goods, a reality in the Greece of Polybios, is even today beginning to make itself felt. France, whose people were the first to practice race suicide in modern times, must

<sup>1</sup>) Lieber, Francis. On Liberty and Self-Government. Enlarged edition. Phil. 1859. p. 230-1.



call in Poles and Italians, lest its factories stand idle for a lack of hands, and at least one Englishman has sensed that England too is facing the problem of a shortage of the same kind. In the course of the Conference of Health Visitors and School Nurses, conducted at Kings College, London, during Christmas week, "Mr. J. J. Mallon, Warden of Toynbee Hall, dealt with the fathers' problem of yesterday and today," says a newspaper account. "He referred to the decrease in the birth rate, and said that by 1932 there would be a real shortage of young people for industrial work. This would be one of the problems which the industrial world would be obliged to face in the near future."<sup>1)</sup>

### Contemporary Opinion

The last stanza of Thomas Hardy's epic-drama, *The Dynasts*, is a chorus of the Pities:

But—a stirring thrills the air,  
Like to sounds of joyance there,  
That the rages  
Of the ages

Shall be cancelled and deliverance offered from the darts  
that were,  
Consciousness the Will informing, till it fashion all  
things fair!

This part was dated September, 1907. A correspondent to *The Times* of January 14, 1928, records a conversation with Hardy in 1922. When he was thanked for "the note of deliverance offered there," Hardy shook his head and said, "I should not write that now," and, when pressed for a reason, he replied, "The Treaty of Versailles."

*Foreign Affairs*<sup>2)</sup>

Few words have been debased so shamefully as the word economy. Its fall dates from the time when those curious creatures we call "economists" took "economy" to themselves as their own special subject, and the thing which is everybody's business came to be regarded as the business of a few. And what a few!

It is very significant that this cornering of economy by economists should be so completely in harmony with the spirit of the age, and correspond so closely with all other forms of cornering and specialization. The chief characteristic of all operations which have succumbed to this type of perversion or theft which we call monopoly, the process by which the few do what has been done and should be done, and must be done again by the many, is that they are done very badly, ultimately so badly that it would be far better were they not done at all.

This matter of economy is vital and radical. Hence we find that economists concern themselves with all forms of economy, except the first and fundamental form in which the thing arose, and apart from which it has no real existence or true function. Economists care nothing for the *oikos* and everything for the *nomos*. But it must always

be a *nomos* which has as little connection as possible with the *oikos*.

G. C. HESELTINE,  
in *G. K.'s Weekly*

Industrial reasearch, paid for by big business, is naturally not concerned directly with improving the world for the most of us. Improvement in our living conditions comes more or less incidentally. Industrial research today is trying mainly to find new ways of making money grow money—to find new kinds of products to sell. Not to find better products to sell—shoes that would fit better, be waterproof and last longer as well as look handsome. But to find products that will wear out reasonably fast so that frequently they will have to be replaced. Sales are expected to make profits; more sales, more profits.

That's what some of this elimination of waste means. Finding new sale products in present wasted materials. But the big social waste of making flimsy shoes goes on, despite industrial research, because it is profitable. The researchers may attack, sometimes with labor co-operation, the little wastes of motion, power and materials or time in the individual plant or department. The big waste of producing shoddy products for quick sale goes unchecked.

ESTHER LOWELL,  
in *Labor Age*<sup>1)</sup>

Now that another period of unemployment is with us, the well-known firm of popular economic writers, Foster and Catchings, have restated the recommendation made six years ago by the National Conference on Unemployment that public building funds should be spent only when many men were idle.

The plan is an excellent one for accomplishing a great social purpose. That it has not been generally applied has been due to a lack of devotion of public officials solely to high social purposes. With certain notable exceptions, the acquisitive instinct doesn't appear to get sublimated simply because a man is frequently able to persuade larger numbers of people that his opponents are incompetents and rascals.

Great power attaches to the award of contracts even by the most upright of officeholders. This is the year when all the power possible is exercised by officeholders generally since this is the year when their continuation in office is determined. We know, therefore, that public building contracts are going to be large. As ours is an organ of economic enlightenment rather than of ethical or political reform, we observe without criticism that self-interest this year is going to bring about the use of public funds to relieve unemployment and that commerce will be stimulated thereby.

*Chicago Tribune Survey*<sup>2)</sup>

<sup>1)</sup> London *Times*, Dec. 29, 1927.

<sup>2)</sup> London, Vol. IX., No. 8.

<sup>1)</sup> In an article "Research—For What?", March, 1928.

<sup>2)</sup> Vol. 2, April 10, 1928, No. 4.



I must not fail to record two recent developments . . . the schools of journalism, and the more recently formed Society of American Editors, the latter for the avowed purpose of upholding ethical standards, and dealing with flagrant transgressions of the current code of journalistic morals. The difficulty with the Society is that its members are usually hired men who may preach standards and ethics, but who will accomplish nothing without the support of their owners. What kind of ethics can the editors of Mr. Hearst's papers uphold in practice, or the editors of the Chicago *Tribune*, or the New York *Daily News*, or the Los Angeles *Times*, or the newspapers owned by Cyrus H. K. Curtis?

As to the schools of journalism, they, too, indubitably mark a tendency and a movement heartily to be welcomed. But they must be judged by what their graduates actually achieve. We must have proof that these neophytes are creating higher ethical standards and living up to them, before we may properly say that they are benefiting the profession. I cannot forget that some of the noblest editors we have ever had, who produced the finest newspapers ever published, both weekly and daily, were men who were trained in no schools of journalism, sometimes were even without high school training. But they had moral standards and ethical principles and lived up to them at any cost, without regard to the effect upon their personal fortunes, or the counting rooms of their publications.

O. W. VILLARD, in *The World Tomorrow*<sup>1)</sup>

If Jefferson could return today to see the country for which he gave the best efforts of his entire life, it would be impossible to tell what he might say. . . . He would find that great progress had been made in removing the handicaps from which the less fortunate had suffered. . . . He would also see that one of the things he most feared had come to pass and, so far from being an agricultural country, more than one-half of the people were now living in cities, the very condition which he feared might spell the ruin of popular government and make men unfit to govern themselves. He would also see that free public education had been carried to a height almost undreamed of by him, yet he would realize that its results have been disappointing. He would observe that schools and colleges may make people literate but cannot make them learned or wise, and that the mass of the people whom he would have educated with such care for the purpose of making them wise citizens preferred reams of the headline-tabloid press and sensational movies to any five minutes of genuine consecutive thought. He would find the functions of the central government swollen to a degree that he never dreamed of, and, on the other hand, the governments in many cases nearest to the people, municipal and state, the most full of rottenness. He would find that some of the liberties for which he fought hardest and which he believed the common man

most cared for, liberty of speech and liberty of the press, for example, had been discarded by them to a great extent without a thought or regret on the part of most of them. He would find a world in which his doctrine of democracy was on trial in public opinion as it had scarcely been before since his own generation. What would he say?

JAMES TRUSLOW ADAMS<sup>1)</sup>

According to the *Tribune*, of Oakland, Cal., probation in California "came in for a sound rasping" recently by Mrs. Anna L. Saylor, Director of the Department of Social Welfare of the State. She said that many probation officers in California were appointed for political pull. "We do have a number of very efficient men, but many of them have not been trained for their important work. If you glance at their past occupations before taking office you will find among them a cook, a carpenter, a shoe clerk, a saloonkeeper, a barber, a cattleman, and a farm-hand.

"We have been putting our most serious responsibility—that of the care of our 100,000 child delinquents—upon men who for the most part have had absolutely no training for their positions."

My child is sowing wild oats. Send for the farm-hand.

*The Probation Bulletin*<sup>2)</sup>

Mr. Matthew Woll is President of the International Photo-Engravers' Union. He is Vice-President of the American Federation of Labor, and is presumed to speak with authority on union principles. In the February *American Photo-Engraver*, Mr. Woll says:

"An 'open' shop, however small or ineffective, is a constant menace and if permitted to survive, will grow with time and cause other like evils to develop and spread.

"Our local union in New York is between 98 and 99 per cent organized, yet in spite of this high degree of organization it is ever mindful of the fact that the slightest development of non-unionism may ultimately prove a source of dangerous growth.

"It regards the slightest challenge to its right to control the labor service in that city with the same degree that it has met its more powerful opponents in the past."

Please note again, "the slightest challenge to its right to control the labor service in that city."

*Open Shop Review*

The tragedy of Lincoln is not that unwittingly he destroyed the Southern culture that was the shrine of 1776, but that he, the isolated idealist fighting for the Union as the one safeguard of free government before the menace of a slave empire, died in his cause's most critical hour—its victory, and that victory's opportunity fell thereby to the sneaks and swindlers whom Fate had made his instrument—the Northern plutocracy, politically expressed, the Republican Party.

*Catholic Book Notes*<sup>3)</sup>

<sup>1)</sup>From the Introduction, "Jeffersonian Principles, Extracts from the Writings of Thomas Jefferson." Boston, 1928, pp. xvi-xviii.

<sup>2)</sup>Feb., 1928. <sup>3)</sup>London, March, 1928. From a review of *The American Heresy*, by Christopher Hollis.

<sup>1)</sup>In an article, *Our American Press—the Bright Side*, April, 1928.



## SOCIAL REVIEW

### CATHOLIC ACTION

The annual report of the Converts' Aid Society of England, for 1927, shows a considerable increase of subscriptions and donations during the year, the total number of subscribers being 4,970.

It also shows an increase in the demand on the resources of the society, which now is responsible for convert Anglican Sisters, as well as for convert clergymen. More than twenty of these Sisters were helped last year, during which the grants to convert clergymen and convert Anglican Sisters amounted to \$28,900.

Catholic Press Sunday, as conducted in the various dioceses of Ceylon, is by no means a hit-and-miss affair. The program, subject to local variations, consists of:

(1) A sermon at the Parish Mass on good reading, and corporate Communion of all the workers, (2) recital at evening Benediction of the indulgenced prayer of the day, (3) public meetings and lectures at suitable centers, (4) an intensive canvass of subscribers for the Catholic Press, (5) clearance of stocks at the church-door bookstalls, (6) house-to-house sale of literature and free distribution to the poor, (7) visits to hospitals and asylums with gifts of books, and (8) collection of funds for the further development of this literature movement. Thus far this year Catholic Press Sunday was held in the diocese of Trincomalee, on February 26th, and in the archdiocese of Colombo, on March 6th. The other three dioceses of the island have other dates for this annual observance.

Authorities of the Archdiocese of Malines, Belgium, have just instructed the parochial clergy regarding the proper religious, educational, and economic activities to be encouraged in parishes. The principal points in the circular-letter to the clergy are the following:

It is an absolute necessity to organize social works in every parish of the diocese.

A parish that neglects social activity is not properly organized.

All parochial social action must be conducted under the control of the specialized central organizations—the Peasant League, the General Christian Workmen's League, the Christian Middle-class League, the General Christian Employers' League.

The diocesan authorities will not take notice of any parochial organization whatsoever that does not conduct its business in conformity with the above-named central organizations.

### INTERNATIONAL ARBITRATION

Professor Max Huber, a Swiss Judge of the Permanent Court of International Justice at The Hague, who had been appointed Arbitrator in the dispute between the United States and the Netherlands with respect to the sovereignty over the island of Palmas (between Celebes, Dutch East Indies, and Mindanao, Philippine Islands), gave his award on April 4.

The award stated that the island in its entirety is part of Dutch territory. By a special agreement signed in Washington on January 23, 1926, the case was submitted to the Permanent Court of Arbitration.

### HOUSING

Plans for development of a housing center for teachers and those of allied occupations to provide

a community of intellectual and artistic atmosphere were revealed with replies to questionnaires circulated through educational circles in the New York metropolitan area.

Representatives of Columbia and New York Universities, the College of New York, Hunter College and other educational institutions are signers of the questionnaire. In addition to individually-owned homes, the project would include recreational and social facilities.

On adjournment day the New York State Legislature enacted the Dunigan-Grenthal bill continuing the fair rent laws for New York City and Buffalo for another year. Under the emergency rent proposals, as agreed upon, the present rent laws are extended until Dec. 1, 1928, in exactly their present form. They will thus apply during that period to apartments renting for \$15 a room or less. From December 1, 1928, until June 1, 1929, when they will expire, the laws will apply to apartments renting for \$10 a room or less.

The bill was enacted under an emergency message from the Governor, as was also another bill, by Assemblyman Grenthal, permitting courts to grant discretionary stays in actions for eviction from dwellings anywhere in the state. This is to protect tenants from summary removal without having secured another dwelling.

### CHAIN STORES AND MAIL ORDER CONCERNS

The leading companies of both categories reported the following sales for March and the first three months of this year:

	March		Three Months	
	1928	1927	1928	1927
Sears-Roeb.	\$23,985,681	\$23,254,260	\$72,067,865	\$66,300,802
Woolworth	21,839,185	19,600,617	57,945,794	53,094,554
Mont. Ward	17,800,945	17,892,739	45,576,495	45,233,923
J. C. Penney	13,134,178	9,968,057	29,774,543	23,789,552
S. S. Kresge	10,854,782	9,183,218	28,832,222	25,447,777
W. T. Grant	3,706,533	2,789,090	9,173,197	7,241,930
Piggly Wiggly				
Western	1,157,532	1,158,821	3,519,020	3,111,237
McLellan Stores	894,228	696,128	2,192,283	1,812,572
Isaac Silver	479,652	388,394	1,180,365	979,758

New records in earnings were established in 1927 by all the so-called five and ten cent store chains. Their progress during recent years is showing no abatement, and the saturation point seems a long way ahead. All the chains are being expanded more rapidly than ever before by new locations, while old stores are being enlarged and improved to take care of a steadily increasing clientele.

Combined net profits last year of four companies traded in on the New York Stock Exchange—F. W. Woolworth Co., S. S. Kresge Co., S. H. Kress & Co., and McCrory Stores Corp.—totalled \$57,040,377, a gain of \$9,267,144 over 1926, when net was \$47,773,233. The latter year in turn was up \$4,420,993 from \$43,352,240 for 1925. The feature of the good showing was it was made in spite of the large expense involved in opening a record number of new locations, the majority financed from current earnings.

Following gives net available for dividends of the four companies the past four years:

	1927	1926	1925	1924
Woolworth	\$35,350,473	\$28,204,928	\$24,601,764	\$20,669,397
Kresge	13,977,065	12,504,442	11,809,260	10,114,163
Kress	5,089,036	4,672,952	4,158,521	3,143,934
McCrory	2,623,803	2,390,911	2,782,695	1,988,987



### PRICE POLICY

Efforts of a stove manufacturing concern to maintain resale prices have been stopped by action of the Federal Trade Commission by a stipulation proceeding between the commission and the manufacturer, the commission has announced. The manufacturer, the commission stated, agreed to cease and desist forever from:

(a) Securing or attempting to secure assurances from its customers that they will observe the resale price on its products as fixed by it;

(b) Soliciting and securing from its customers reports of the names of dealers failing to observe and maintain said resale price fixed by it;

(c) Exacting promises and assurances from offending price-cutters that they will thereafter maintain said resale price fixed by it as a condition of further supplying them with its product;

(d) Causing notations, or other entries, to be made on sales card records kept by it for the purpose of listing undesirable purchasers who are not to be supplied with its products unless and until they furnish satisfactory assurances of their purpose to maintain its resale price in the future;

(e) Securing, or seeking to secure, by personal solicitation or by other equivalent means, the co-operation of its customers to maintain and enforce any system of resale prices whatsoever;

(f) Urging dealers to enter into agreements among themselves to maintain said resale price, and attempting to establish and enforce its resale price by any other equivalent co-operative means.

### LUXURY

The tobacco-manufacturing companies in the U. S. had in 1927 their most prosperous year. Aggregate profits of ten leading companies increased approximately 5.95% over 1926, previous record year, compared with an increase in 1926 of 4.43% over preceding year, and a gain of 10.1% in 1925 over 1924. Record earnings were attained by eight of the ten companies, compared with seven in 1926. In only one case were earnings below those of 1926, while in the earlier year two companies reported a falling-off in profits.

Aggregate profits of ten leading companies, after interest and depreciation charges and taxes, reached the record of \$89,548,001, against \$84,511,249 in 1926. This is an increase of more than 5.9% over aggregate profits in 1926, about 10.7% ahead of 1925, and nearly 22% ahead of 1924. R. J. Reynolds Tobacco Co. was again the outstanding figure. It not only broke its own records for the seventh consecutive year but showed for the fifth time the largest profits ever made by a tobacco company in the United States. Net after taxes and charges was \$29,080,664, equivalent to \$7.27 a share on combined 4,000,000 shares of \$25-par common and common B. This compared with \$26,249,403, or \$8.20 a share, on 3,200,000 shares of combined common stocks in 1926.

### CAPITAL AND LABOR

Mr. S. Ellam (London), President of the British National Union of Drug and Chemical Workers, addressing the delegates attending the annual conference of that body which opened in London on April 8, said that the trade union movement could not afford, even by implication, to suggest the possibility of peace when they knew, or should know, there could be no peace.

The conference recorded its opinion that the new

labor policy of Imperial Chemical Industries, Limited, was a movement fraught with manifold dangers to the chemical workers of Great Britain, having as objectives the elimination of all forms of trade unionism in the combine's works and the isolation of the combine's workers from British organized workers with a view to reducing their active opposition to the combine's policy of rationalization, which might result in excessive speeding up of production and distribution with short time or loss of employment.

Unanimous approval was given to a resolution which expressed the view that the movement initiated by Sir A. Mond in connection with industrial peace had for its real objective the weakening of organized labor's resistance to a rationalization of industry scheme whereby British capitalism might recover its competitive power and profit-making in the world's markets at the expense of the working class.

### LABOR COLONIES

A proposal to establish labor colonies for the habitual vagrant is now being considered by the British Ministry of Health, since the considerable increase in the number of casuals in receipt of relief is causing some disquietude. The average number of casuals relieved on each Friday during the years 1924-25 were 7,915. The figure rose in 1925-26 to 8,475, and for the year ended March, 1926, increased again to 10,337. The bathing of casuals and the provision of proper heating arrangements and night clothing led to very heavy expenditure, although vagrancy committees representing 480 unions have carried out useful work in securing an improved standard of administration.

Many boards of guardians, weary of the cost and trouble imposed by the increasing number of casual vagrants, have sent resolutions to the Government asking that labor colonies for the habitual casual may be established. The London Metropolitan Asylums Board advocates that young, able-bodied habitual vagrants should be detained in an institution where stricter discipline than that given in the casual wards may be enforced and training may be given in handicrafts and other occupations.

### COAL MINING

The Senate Committee, investigating conditions in the bituminous coal fields of Pennsylvania and West Virginia, were told by D. W. Boone, President of the New River Export Smokeless Coal Company, with mines in southern West Virginia, that their employees were paid as low as \$2.98 a day for ten hours work. He said the average was about \$3.75 a day for ten hours. His company is non-union. His men never have been organized, he said. He requires all of his employees to sign a "yellow dog" contract.

He read the latter contract to the Committee. It says that the men agree to work for the company at whatever rate of wages prevails in the New River field; that they do not belong to a union and will not join a union; that whenever they quit working for the company they will surrender possession of their houses at once because there is the relation of master and servant between them and not that of landlord and tenant. Boone said he explains to every employee that he has no right to join a union. Asked whether his company employed a checkweighman on its tipples, he answered "No". Nor had they ever done so. Mr. Boone admitted knowing the law of West Vir-



ginia required the employment of a checkweighman, and that he realized the law was being violated.

### COMPULSORY ARBITRATION

Criticism on the federal system of compulsory arbitration, as enjoined by a Commonwealth statute, was offered by Sir Henry Barwell in the course of his evidence before the Royal Commission on the Constitution, which is pursuing its investigations in all parts of Australia.

Sir Henry, who was formerly Premier of South Australia and will shortly go to London as Agent General for that State, said wages were fixed on the cost of living, a method that was uneconomic and unsound. A general increase in wages increased the cost of living. There was no limit to wage increases in Australia and the position was leading toward disaster. Customs duties, he said, were becoming heavier and heavier as the result of the ever-increasing cost of production brought about by arbitration court awards. The heavy borrowing by Australia in recent years largely arose from the same cause. The federal authority, he held, should not have power to fix wages, hours and conditions of employment in connection with the state undertakings, such as railways. The commonwealth arbitration court dictated the terms, and the states had to do the financing. This must lead ultimately to federal control.

### CHILD LABOR

Of the 2,737 licenses issued to newsboys and street traders in the City of Baltimore during 1927, says the Thirty-sixth Annual Report of the Commissioner of Labor and Statistics of Maryland, 30.6 per cent were issued to boys of 13 years of age; 25.7 per cent to boys of 12; 25.3 per cent to boys of 14; 11.7 per cent to boys of 15; 4.8 per cent to boys of 11; 1.9 per cent to boys of 10. Of the total number, 2,672, or 92.5 per cent, were newsboy licenses, and the remaining 65, 7.5 per cent, were issued to street traders.

Only 53 of the boys receiving these licenses were born in foreign lands, a total of 1.9 per cent. The remaining number were born in the United States: 1,994, or 72.9 per cent, in Baltimore; 271, 9.9 per cent, in Maryland, outside Baltimore, and 419, 15.3 per cent, in the United States, outside Maryland.

### PREVAILING RATE OF WAGES STATUTES

The United States Supreme Court on April 19 declared constitutional the N. Y. State Eight Hour and Prevailing Rate of Wages Law for Public Work and Public Employment. The decision resulted from an appeal taken to the highest Court of the land in the case of Frank Campbell, a union painter in the employ of the City of New York, who had sued for the difference between the prevailing rate and the rate of pay received from his employers, the municipality.

In consequence of this verdict Campbell will receive a large sum of back pay, as will also 212 other municipal employees in New York City, whose claims are also determined by this decision. The case was in the courts for two and one-half years. Henceforth it will be possible to enforce the law, whether it is violated by a state agency, a city, a county, a village, or a public work contractor.

### FIVE-DAY WEEK

An agreement reached between the Monmouth County (New Jersey) Building Trades Council and

the Master Builders Association provides a five-day week, affecting more than 3,000 workers.

Following a joint meeting of the two organizations, held at Asbury Park in April, it was announced that the arrangement will be kept in force until December 31, 1928, and if it proves satisfactory, will be extended for another year. The hope was expressed that subsequent arrangements may include an upward revision in the wage scale to offset the difference between the weekly wage which will be received under the new scheme as compared with that of the 5½-day week.

### CO-OPERATION

Spain's Prime Minister, the Marqués de Estella, recently visited Galicia, a region which with some reason has had cause to consider itself the Cinderella of that country's provinces. The principal object of his tour was to open the co-operative slaughterhouse at Porrino, for which the Government had granted a loan of 1,000,000 pesetas guaranteed by 150 Catholic rural syndicates.

The ceremony took place on April 3 in the presence of a great concourse of farmers and their families, to whom the Marqués made a speech exhorting them to lead Christian lives and to open their minds to modern methods and progress. The new slaughterhouse will be able to send ten tons of meat to Madrid every day.

### REPATRIATION

The Government of the Province of Quebec has developed a plan by which it endeavors to bring French Canadians, residing in the United States, back to their native soil. Abbé Jean Bergeron, who for the past decade has been a member of the colonization staff of the Quebec Department of Colonization, Mines, and Fisheries, has been named director of the repatriation scheme.

It is stated that Rev. Father Bergeron will have an office in Quebec and that he will have as an assistant Father Clovis Beauregard, who will have an office at Lowell, Mass., and Rev. Father Minette, whose office will be at Amos, Que.

### GOVERNMENT OWNERSHIP

In reply to a suggestion of the Victorian Minister for Railways that, owing to the large deficit in the Railway Department, the railway workers might prefer shorter hours and less pay rather than reductions in the staff, Mr. Sears, Secretary of the A. R. U., said: "It ill becomes a supposed Labor Minister to endeavor to cause the workers in the railway service to desert their principles and arraign themselves on the side of the employer."

"The 'employer' in this case" says the *Catholic Press*, of Sydney, "is the whole community, and the railways are popularly supposed to be run for the benefit of the community."

### STRIKE FUND

The northwestern group of the German iron and steel industries has decided, after various negotiations with its members and connected groups, to create a strike fund, into which each member must pay the sum of 5 marks per month for each of the workmen and employes employed by him on January 1 of the year.



**The Reverend Joseph Wissel C. SS. R., Redemptorist Missionary**

IV.

*Meets a Redemptorist for the First Time*

Sunday morning found him an attendant at the High Mass in the Third street Church. Father Nagel, C. SS. R., was celebrant and Father Rumppler preached a very simple but forceful sermon. This was the first time Joseph Wissel ever gazed on a member of that Order, of which he was destined to become such an illustrious member. Early in the afternoon he called on Father Rumppler and revealed the secret longing that was burning within his pure, youthful heart. Once more he was to meet with refusal. The good Redemptorist could do nothing to help him and advised him to go West. Little did this religious think, that in five short years this young immigrant boy of eighteen would be his companion in directing aspirant Redemptorists, in the Novitiate which had just then been opened at the Carroll Mansion, Annapolis, Maryland. "The next Sunday, we went to Mass on Third street. This was the third Sunday of Advent. I was very much impressed by Father Rumppler's simple sermon. Father Nagel sang the High Mass. Before Mass I saw one of the Fathers come from the confessional and walk into the sacristy. This was the first Redemptorist I ever saw. At the moment a thousand thoughts crowded my mind. What sort of priests are these? They must be holy men, who closely imitate Jesus Christ in His sufferings and in His zeal for the salvation of souls. It was Father Kleineidam.<sup>21)</sup> I did not know as yet that these priests were called Redemptorists. It was my first Mass in the New World. The simple Gregorian Chant by the men and boys produced a deep impression upon me. In the afternoon I saw Father Rumppler, but he could do nothing for me. He advised me to go West."<sup>22)</sup>

Despite the many disappointments Joseph was by no means discouraged or disheartened. God was trying his servant and no one realized it more than Joseph Wissel. He left Father Rumppler in the best of spirits and proceeded to Father Ambrose Buchmeyer, pastor of Saint Nicholas' Church on Second street. Here he was to meet with another refusal, and still others from Father Joseph Lutz of Saint John Baptist's Church on 28th street and Father Alexander Martin, O. S. F., of Saint Francis' Church on 31st street. All his journeying had been for naught. In his diary at this time he remarks: "No money, no hope, no friends, and a debt at the hotel."<sup>23)</sup>

The next morning he started from the hotel quite early, in search of work. He was willing to take any position in order to pay his debts at the hotel and raise funds to go West. For five or six hours he rambled about, but nowhere was work to be had. While passing along Duane street, a poster, calling for volunteers for the United States Army, met his gaze. He determined to enter the service and in this way overcome his present difficulties.

While making inquiries as to the nature of Army life in America, he was offered a position as an apprentice shoemaker in a shop, then located on the corner of Williams and Cortland streets. Wissel gladly accepted the offer and immediately took up his new duties. They consisted chiefly in running errands, sweeping the floor and cutting wood for the proprietor's wife. The remainder of the time he spent tending to the stove and learning how to sew shoes. When night came he lay down on the old sofa, covered himself with the carpet, on which the customers had trod during the day, and tried to get what sleep he could. All went well for a few days, when suddenly the employer became suspicious of his new employee and questioned him concerning his religious tenets. Joseph at once made a firm profession of his Catholicity and as a result of this, he was discharged. The shoemaker, however, took compassion on his miserable condition and permitted him to use the store as a lodging until he obtained a new position. Wissel thanked him most graciously for his kind offer and took advantage of his generosity for several nights.

Christmas, 1848, found our young wanderer poorer and more forsaken than ever. As he lay in the dark, dingy shoeshop, his thoughts wandered back to the many happy Christmastides he had spent within the family circle, and his big, noble manly heart was crushed with sorrow and loneliness. Christmas day Wissel spent in the old shop, hungry, lonely and cold.

*Visits Bishop Hughes*

At early dawn of the following day he left his lodging, intent on joining the army. Yes, Wissel was destined to join an army. He was to become a captain in the Army of the Holy Redeemer. While strolling along Mulberry street he came once more to Old Saint Patrick's and the Episcopal residence. An inward voice seemed to say: "Try again." Fearing another disappointment he determined to ask for the Bishop. He entered the Episcopal residence and was warmly greeted by the Reverend John Loughlin, later the first Bishop of Brooklyn. He asked the future Bishop if it was possible to see his Lordship. The Bishop, he was told, was then over at the Cathedral hearing confessions but would return at any moment. Joseph seated himself in a guest-room nearby and bashfully twisted his cap in his hands as he waited for the prelate. After a while Bishop Hughes came in. Young Wissel knelt and kissed his ring. His Lordship bade him rise and with a smile invited him into his office. Joseph now stood face to face with the one man who was to be his helper in the New World. He poured out the yearnings of his young heart and told how he had travelled some four thousand miles, left father and mother, home and friends to labor for abandoned souls in America. The kindly prelate listened very attentively and was deeply moved by his sincerity and earnestness. He resolved to help him. He sent him over to Williamsburgh to be examined by Father Raffener. This zealous pastor, who had labored so long and well



for the Germans of Old Saint Nicholas', mistook him for a tramp.<sup>24</sup>) As soon as the good priest examined him his attitude changed. He saw the evident signs of a priestly vocation and determined to do all in his power to help Joseph realize his sublime calling. From that hour the pastor of Williamsburgh and Joseph Wissel became close friends. He sent him back to Bishop Hughes, highly recommending him for admission to the seminary. The Bishop, however, could not be seen until the following morning, so our future Redemptorist returned to his shoeshop home, hungry, cold and much fatigued.

*Bishop Hughes Admits Him to the New York Seminary*

The next day found Joseph an early caller at the Episcopal residence. His Lordship greeted him quite cordially and perused the note from the Williamsburgh pastor. His trials were over—he was admitted by the noble prelate to the Diocesan Seminary at Fordham. However, he was obliged to wait for his acceptance papers until January 2nd, 1849, so he returned to his shoeshop home. "The next day the Bishop, after reading Father Raffener's letter, received me and told me to call on January 22nd, for my letter of acceptance. I had a few days of suffering still."<sup>25</sup>)

Receiving the necessary credentials from the Bishop on January 2nd, he started at once for Fordham, where he arrived shortly after luncheon. He was warmly greeted and shown every courtesy by Father Pottgeisser, S. J. Let us quote what he has recorded concerning this memorable occasion: "On January 2nd I went to the Bishop's house where I received my letter of acceptance. I took the cars for Fordham and arrived there a little after the noon meal. I bought my ticket with the few pennies I had left. Father Raffener had given me a little help. Now my troubles were ended. On arriving at Fordham, I called at the college, where I saw a Jesuit for the first time. Father Pottgeisser received me with the greatest hospitality, and after giving me dinner, he took me over to the seminary. I was the only German there in three years."<sup>26</sup>)

January 3rd found our young seminarian listening to ontological and psychological discussions. Perhaps it may be of interest to our readers to insert the daily schedule, which the students of the New York seminary followed in those days. We quote from his diary:

"The discipline of the seminary was very rigid the time Father Blettner became superior. Rising 5 A. M.—Meditation 5:30—Mass 6—Study 6:30 to 7:30—Breakfast 7:30 (bread, butter and coffee)—Moral Theology 8 A. M.—Study 9-10—Dogmatic Theology 10-11 A. M.—Study 11 to 11:45—Particular Examen 11:45—Dinner 12 M.—(at which there was always reading, except in vacation time.)—Recreation 12:30 to 1:30—Study 1:30 to 3 P. M.—Dogmatic Theology 3 to 4 P. M.—Rosary, spiritual reading and study 4 P. M. to 6:30 P. M.—Class of some extra branch 6:30—Supper 7 P. M. (tea, bread and butter).—Recreation 7:30 to 8:30 P. M.—All retire 9 P. M.—No extra recreation days—no Christmas or Easter vacation. We were allowed to go out on walks every Wednesday and Saturday afternoon, but we always had class at six-thirty. We even had class on Sunday."<sup>27</sup>)

Such was the daily routine at Fordham when Joseph Wissel entered, and such was the life he quietly led for three long years. He entered upon his studies with his usual determination and diligence. Under the kind guidance of Father Ryan, S. J., Wissel soon mastered English. Logic, however, presented many difficulties, but once more through the Christlike courtesy and zeal of Ignatius' Sons, Wissel was led through this gigantic labyrinth, and the June examinations found him an equal of any of his classmates.

God, who had blessed Joseph Wissel with so many natural gifts, was continually lavishing His choicest graces upon him. Daily, he was moulding and preparing him for his great life work—the American Missions. He had led him from his quiet, secluded home in Franconia across the mighty Atlantic to the New World; he had protected him from the ravages of Asiatic cholera, that created such havoc among the immigrants of those days; he had placed him in his chosen seminary garden, where day after day he was nourishing him with the choicest blessings of heaven. Wissel realized God's great goodness and generosity toward him, and like another Saint Paul he could exclaim from the depths of his grateful heart: "Blessed be the God and Father of Our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ.—As he hath chosen us in Him before the foundation of the world, that we should be holy and unspotted in His sight—in Charity." (Epistle to the Ephesians. Chap. I. Ver. 3-4).

MAURICE A. DRISCOLL, C.S.S.R.

**Erzabt Bonifaz Wimmer, O. S. B.,  
und die Anfänge der St. Benedict's  
Abtei, Atchison, Kansas**

Die Februar- und März Nummern des "Central-Blattes" brachten einen an die Central-Direktion des Ludwigs-Missions-Vereins in München gerichteten Brief des P. Augustin Wirth, O. S. B., aus dem Jahre 1861. Zweck der Veröffentlichung genannten Schreibens war ohne Zweifel, den Antheil

<sup>21</sup>) Father Kleineidam is deserving of mention in this paper. He was one of the first chaplains to the hospitals on Ward's, Blackwell's and Randall's Islands, New York Harbor, that sheltered so many immigrants during the Cholera Epidemic of 1848-1849. To one familiar with the history of that time, it is no unknown fact that many immigrants fell victims to this dreaded malady shortly before and after their arrival in America. Father Kleineidam, together with many more of his confreres, devoted themselves to the care of these poor outcasts, exiles of society, with Christlike charity. Judgment Day alone will reveal the good accomplished and the souls won for God during those trying times by zealous Father Kleineidam. If there is one who is deserving of a place in the memory of the German people, it is this good son of Sa'nt Alphonsus.

<sup>22</sup>) Wissel Diary. 1848.

<sup>23</sup>) Ibid. 1848.

<sup>24</sup>) Bishop Hughes also thought he was a vagabond, when he first met him.

<sup>25</sup>) Wissel Diary, 1848.

<sup>26</sup>) Ibid. 1849.

<sup>27</sup>) Wissel Diary. 1849.



des besagten Vereins an der Gründung dieser Benediktinerabtei zu schildern. Doch einige Punkte dieses Schreibens bedürfen der Erklärung, und nur in Verbindung mit anderen Dokumenten und Thatsachen kann man ein klareres Bild und ein gerechteres Urtheil erlangen.

Unter anderem wird im genannten Schreiben hervorgehoben, dass Abt Bonifaz Wimmer 600 fl., die er im Jahre 1857 vom Ludwigs-Missions-Verein für Kansas erhielt, nie dem Prior von Doniphan zukommen liess, und dass P. Heinrich Lemke Summen Geldes, die er im Jahre 1859 in Deutschland für jenes westliche Kloster sammelte, nicht dorthin sandte.

Es sei daher hier der Versuch gemacht, aus dem Quellenmaterial, wie es jetzt im Archiv der Erzabtei enthalten ist, diese Angaben ins rechte Licht zu stellen. Im Verlaufe dieser Studie kam der Verfasser zu dem zwingenden Urtheile, dass P. Augustin den genannten Brief in gereizter Stimmung gegen den Abt und im Widerspruch zu anderen, sogar seinen eigenen Berichten, verfasst hat.

Das "Centralblatt" (Juni 1925) brachte schon einige Beiträge zu diesem Thema. Als nämlich P. Bonifaz Wimmer im Jahre 1855 in Rom war, um für St. Vincent die abtheilichen Rechte zu erwirken, ging P. Heinrich Lemke, O. S. B., von Carrolltown, Pa., aus nach Kansas, um dort eine Mission zu gründen, und nach seiner Rückkehr aus Europa gestattete der Abt dem greisen Missionär, sich in jenem Staate niederlassen zu dürfen. Daraufhin übergab Bischof J. B. Miège, von Leavenworth, die Missions-Station Doniphan dem Benediktiner-Orden. Damals schien dieser Ort die besten Aussichten auf Erfolg zu haben. P. Heinrich war sehr zufrieden mit diesem Anerbieten und schrieb am 28. August, 1856, an seinen Abt: "Man hat hier eine Stadt angelegt, welche, wenn die Entwicklung des Landes wie bisher fortgeht, später ein bedeutender Platz werden muss, vielleicht ein anderes Cincinnati oder St. Louis." Dieselbe Ansicht drückte auch Bischof Miège im April 1857 in einem Briefe an Abt Bonifaz aus. Er schrieb: "I am confident it will finally be a good and numerous Catholic settlement." Ja derselbe Oberhirte kaufte dort drei Bauplätze für diese Ordens-Niederlassung und versprach 500 Dollar zu einem Kirchenbau, konnte aber später wegen verschiedener Geldschwierigkeiten nur 150 Dollar bezahlen. Sogar P. Augustin selbst vertrat die gleiche Meinung im April 1857 und berichtete darüber an seinen Obern in Pennsylvania: "I went with F. Henry to Doniphan to look at the place. I like it well and I told the Bishop that I would accept it. There is no large congregation there (31 families), but it is expected to be a good place. It is well adapted for a College. . . . Doniphan is the best place in Kansas for a College." Und sein einziger Begleiter, P. Casimir Seitz, war sogar sehr enthusiastisch; er schrieb an den Abt: "Alle Anzeichen sagen, es wird eine grosse Gemeinde sein. Die Kirche mag in einigen Wochen zu klein sein."

Es stimmendaher alle diese Angaben nicht mit

dem überein, was P. Augustin im besagten Briefe an die Central-Direktion im Jahre 1861 berichtete, nämlich "dass P. Heinrich an einem Platze anfang, wo voraussichtlich sich wenige Katholiken niederlassen würden." Übrigens war auch nach den Aussagen des P. Heinrich und des Bischofs Miège die Schuld, welche P. Augustin mit dem Platze übernehmen musste, nicht so gross, als er sie in diesen Berichte aus dem Jahre 1861 angab. Bischof Miège schrieb am 11. Juni an Abt Bonifaz: "When P. Augustin went to Doniphan, he found near 800 dollars debts contracted by Father Henry," und F. Heinrich berichtete am nächsten Tage (12. Juni) an denselben Abt, das Grundstück selbst sei fast schuldenfrei. Er schrieb: "Auf die 12 lots sind am 4. August noch 140 Dollar zu bezahlen."

Während dieses Jahres 1857 erhielt Abt Bonifaz 800 Gulden vom Ludwigs-Missions-Verein für die Missionen in Kansas. Der Rechnungsbericht des Vereins für dasselbe sagt: "Für die Missionen der PP. Benediktiner (aus St. Vincent) im Kansas Territory: 800 fl." (Annalen des Glaubens 1858. Seite 533).

In jenem Jahre war St. Vincent noch das Centrum aller Benediktiner-Missionen der Amerikanisch-Cassinensischen Kongregation in den Vereinigten Staaten. Dort mussten die Missionäre herangebildet werden, von dort wurden sie ausgesandt und erhielten ihre freilich oft ärmliche Unterstützung. Daher schrieb Abt Bonifaz am 29. November 1856, als er eine namhafte Summe von König Ludwig I. von Bayern erhielt, an diesen, seinen grossen Gönner: "Der Filiale (hier Minnesota) kommt ebenso zum Nutzen, was dem Mutterkloster zugewendet worden."

Die theilweise Unabhängigkeit der beiden Niederlassungen, Minnesota und Kansas, wozu letztere P. Augustin so sehr in seinem Berichte vom Jahre 1861 betont, wurde erst im September 1858 bestimmt und am 23. Dezember 1858 in Rom bestätigt.

Dass Abt Bonifaz im Jahre 1857 alles Mögliche that, um die Missionen in Minnesota und Kansas zu heben, ergibt sich aus vielen Quellen. Als er im November 1856 von seiner ersten Missionsreise nach Minnesota zurückkam, erwähnte er zum erstenmale in seinem Berichte an König Ludwig auch die Mission in Kansas. Er schrieb:

"Bei meiner Ankunft in Pittsburg hatte ich noch 50 dollar, die ich in einen Wechsel umsetzte, um ihn dem P. Heinrich Lemke zu senden, der ebenso weit westlich wie P. Demetrius, aber südlicher, nämlich in Kansas, eine Mission eröffnet hat. So kam ich denn mit leeren Taschen nach Hause und wusste wohl, dass auch zu Hause die Kasse schlecht bestellt sei. Ich leugne gar nicht, dass ich schon die ersten 540 Dollar (das Reisegeld für die Pioniere nach Minnesota: April, 1856) und wieder die 600 (zweite Expedition: Oktober, 1856) entlehnt habe."

Wenn wir dann die Reschnungsbücher des Klosters für das Jahr 1857 in Bezug auf unser Thema nachschlagen, da finden wir die folgenden Angaben für die neue Mission in Kansas:

14. Januar, für F. Henry, 10 Dollars; 8. April, für Fr. Casimir, 20 Dollars; 7. September, für Bro. Paul, 50 Dollars.

Am 27. Juni schrieb auch P. Heinrich von Doniphan an Abt Bonifaz: "Thr Brief vom 6. Mai mit



0 Dollars ist vorgestern angekommen." Dazu kamen noch Paramente, Kleidungsstücke, und was das alles für das Mutterkloster zu bedeuten hatte, kann man schon aus der einzigen Bemerkung im Rechnungsbuch ersehen: "April 1857: alte Schulden 594 Dollars," und im ganzen Lande war eine Geldpanik. Da diesen Ausgaben gegenüber keine Einnahmen verzeichnet waren, schrieb dann am 23. November 1867, bei einer Bücher-Revision, der Prokurator unter diese Posten: "P. Henry's account cannot be demanded from the present Atchison Priory and I suppose F. Casimir's account has been (nicht angekommen) settled; it is profit and loss by this time anyway."

Was Abt Bonifaz für P. Heinrich Lemke in Kansas that, ist auch aus den Briefen dieses Missionärs aus jenem Jahre ersichtlich.

Übrigens schrieb P. Augustin Wirth während desselben Jahres mehrmals, dass er keiner Geldspende bedürfe. So am 18. Mai 1857: "You said, I will help with men, but I cannot send you money. . . . I have asked no money in any of my letters, and I ask not a solitary cent now, but I want help of men and that you have promised me. . . ."

In gleicher Weise schrieb auch sein Begleiter, P. Casimir, am 4. Juni 1857, als sich einige entmutigende Schwierigkeiten in der Gründung zeigten, an den Abt:

"... Nun, so gehen wir denn! Nein, hochwürdigster Vater, so sagt sich das Bettlergenie Ihres autorisierten u. bevollmächtigten Direktors Augustin nicht. . . . Einen Koch brauchen wir, u. zwar einen Koch, der diesen Namen verdient. Kein Geld würden wir annehmen, wenn Sie uns solches senden wollten; wir sind gewillt, den harten Anfang mit Muth u. Standhaftigkeit zu überwinden, wie wir uns darauf eingelassen, aber in der Person eines Koches müssen Sie uns unterstützen."

Der hier gewünschte Koch wurde von P. Augustin sogar in einem Briefe aus dem Monat Mai genannt: Br. Paul Pfeifer, der damals Koch in St. Mary's, Elk Co., Pa., war; Abt Bonifaz sandte ihn in die Mission und gab ihm, wie schon oben angegeben, das Reisegeld von 50 Dollar.

Ja, zu welchen Opfern damals der opferfreudige Abt bereit war, erhellt besonders aus einem Briefe, den er am 3. Dezember desselben Jahres an seinen königlichen Gönner sandte und in dem er ihm die zweite Missionsreise nach Minnesota und seine erste Visitation von Kansas schilderte. In Bezug auf Kansas schrieb er:

"Ich blieb (in Doniphan) nur 4 Tage, bis ich gesehen und erfahren, was ich wollte, ging dann wieder nach Leavenworth und über Cincinnati nach St. Vincent. Ich hatte fast kein Geld und keine Kleider mehr am Leibe als ich heim kam. Überall musste ich etwas lassen: Hemden, Socken, Unterbeinkleider. Die Noth der Missionäre ist oft recht gross."

Aus alledem ist deutlich ersichtlich, dass Abt Bonifaz wohl nicht die 800 Gulden in specie nach Doniphan an P. Augustin Wirth sandte, aber reichlich 800 Gulden auf die Entwicklung der Missionen in Kansas verwendete, für welchen Zweck er sie vom Missions-Verein für 1857 erhielt, zumal damals die Missionen dortselbst noch vollständig vom Mutterhause abhingen. Sein Bericht, den er im Juli 1858 an die Central-Direktion in München einsandte und der in den Annalen des Jahres 1858 (Seite

60-73) veröffentlicht ist, zeigt, dass er mit gutem Gewissen so handelte.

(Schluss folgt.)

P. FELIX FELLNER, O. S. B.,  
St. Vincent Archabbey, Pa.

### "A Really Beautiful Family"

A little book, but rarely referred to, *Six Seasons on Our Prairies and Six Weeks in Our Rockies*, by Thos. J. Jenkins, a Priest of the Diocese of Louisville<sup>1)</sup>, contains a number of references to German colonists the author met in Minnesota.

Two full pages are devoted to "the really beautiful family of Austrians, the Steiners, living towards the Des Moines country, five miles east," i. e., of Avoca. The opinion Fr. Jenkins formed of these people, evidently newcomers, is well worth knowing, since his description of them fits a large number of families of our race, who crossed the Atlantic with the intention of settling in the wilds of America and creating new homes in the great land of promise, in whose development the German farmer has played so great and meritorious a role.

Fr. Jenkins writes:

"How singular, or rather how natural, to find such genuine worth and attractive moral beauty in one of these low box houses of a single room and kitchen—with naught to recommend the inmates but their Christian manners and trifles of attention.

"Here is apparently a rough man of the prairie, who, with his unshaven face, bristly mustache and red complexion, has withal the actual politeness of reverence and true humility, mingled with, and grounded on an unobtrusive charity. There is no genuine politeness, and all is hollow, without these three virtues. Waiting on the table and changing the common stone china plates, his kindly eye of bluish grey, and intelligent person becomes an object of complaisance, though he says only: 'Bitte' (please take this or that) as he relieves you of something and hands another, adding as he heaps your plate: 'Essen Sie, nur, Herr Pfarrer, was Ihnen gefällt, und lassen Sie das andere!' (Eat only what you like, sir, and leave the rest.)

"And his practical wife, a true woman, who is a good cook of her specialty of Austrian dishes, and careful housekeeper, priding simply in her art without least offense, aye, only for your gratification. She is, we find, an educated woman, a cultivated, understanding person, who knows her business in hand and is only artlessly curious to know of things pertinent to utility.

"Her care of her three hearty children, beautiful in their prairie rosiness and plump health, is only of a moral piece with her deferential conduct towards her husband, and her heartfelt passionateness in kissing on her knees the hands of each of the priests, asking their blessing for a purpose. With homeliness, though some regularity of features, in her simple dark calico, and without an ornament, fresh from over the stove, cooking our meal, she is attractive. Her smile is sweet when she shows her regular teeth and her eye kindles with pleasure and pride over the honor done her by her loved 'Herren Pfarrer.' In the beauty of her prairie home, and its to her all-in-all inmates, the woman's untainted womanliness makes her lovely and loveable.

"Dear Christian hearts, willing hands, healthy bodies and sound minds! Here they dwell on the rolling banks of the meandering Des Moines river; in view of their flourishing crops and small herd of lowing cattle, which they are but keeping however, their souls clinging to God and truth first; succeeding moderately in this world's goods they are an example and a sample of the all-but-inimitable good German Catholic colonists."<sup>2)</sup>

<sup>1)</sup> Louisville, Ky., 1884.

<sup>2)</sup> Loc. cit. pp. 46-47.



## The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America  
 President, Charles Korz, Butler, N. J.  
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The Executive Committee consists of the Officers, the Trustees, the Committee on Social Propaganda, the Presidents of the State Leagues, and the following five members at large, appointed by the President: Rev. Albert Mayer, Mo.; H. Dittlinger, Texas; Chas. Hilker, Indiana; Frank Trutter, Illinois, and Stephen Junglas, Ohio.

Hon. President, M. F. Girten, Chicago, Ill.

Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 14th Street, La Crosse, Wis.

*All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.*

PIUS X.

### Fundamentals of Christian Solidarism

Excerpts from "The City" of Paul Claudel

*Selected by a Cleric, St. John's University, Minnesota.*

(Concluded)

Lala: Besme, the most succulent meats, the choicest wines,  
 The possession of gems, these are not qualified to  
 nourish or to kindle in the soul the inner light of wisdom.

But as the body discovers and abstracts  
 In matter the elements that are proper to it,  
 So the human essence finds in its like alone  
 The merited order of its satisfaction.

But the alliance and marriage a man concludes with  
 a woman

Are insufficient and, like friendship, love too exhausts  
 itself.

As one note contains the series without end and its  
 harmonies to the full extent of the two limits of hearing,

Each man, to live with all his soul, claims multiple  
 accords. And,

If he be not dung or filth for which science does not  
 know a profitable use,

I think there is no being, however debased and vile,  
 But is needful for our unanimity.

Let nothing human be alien to our pleasure, and let  
 the law be ascertained through whose changeless  
 operation

No man can escape an invincible harmony,

And let nothing be lost or vain! And such is the city  
 that we shall constitute.

Since we had power to tame the heart of fire and the  
 thunderbolt, constraining them to toil,  
 Who can doubt that we shall find the way to spread  
 a snare so infinite

That none can escape the total harmony?

And as each definite object has its dimensions and  
 weight,

Even so, on the one hand, man has tasks, and on the  
 other hand, his function.

And such is the equilibrium he maintains, here main-  
 taining himself;

Such is the social unity, such is the principle of  
 exchange.

Understand, O Besme, in what consists the reality of  
 exchange, and do not let yourself be fooled by sym-  
 bols.

As gold is the symbol of merchandise, so merchandise  
 is itself a symbol

Of the need that calls it forth, of the effort that creates  
 it.

And what you name exchange, I call communion.

The city is the form of humanity,

O what will be the order, what the ineffable peace, of  
 the city of mankind,

When, the value of the symbol having been restored  
 again, each individual will at once attain an imme-  
 diate relation with his fellows,

And by his position having learned his needs, once  
 knowing them he will not exceed the measure,

And in pure liberty will repay the equivalent of that  
 which he has taken,

If freedom is only in necessity.

The world has been delivered to man by knowledge  
 and now to each man all men are given, and only  
 the integral humanity is constituted as a body is,

In the architecture of its members and in the function  
 of its organs,

In the plenitude of justice, in the potency of life and  
 in unshakeable solidarity.

### Catholic Action in Many Countries

The full scope and meaning of Catholic Action is  
 so little understood, and even the term itself so sel-  
 dom used in our country, outside of *Central Blatt*  
 and *Social Justice*, the *Bulletin of the C. W. U.*, and  
 the ranks of the C. V. of men and women, that it  
 may be well to point out, in addition to the measure  
 in which that was done in the April issue, the ex-  
 tent to which Catholics in other countries have  
 espoused the cause so earnestly advocated by recent  
 Popes.

Catholic Action is one of the principal features in  
 the program of Pius XI, and its novel, epochal de-  
 velopment is coming to be recognized ever more  
 clearly. On the sixth anniversary of the coronation  
 of Pius XI the Papal Nuncio in Berlin, Msgr. Pa-  
 celli, attending a celebration in that city in honor of  
 the Pope, called upon the Catholics of Germany to  
 engage everywhere in Catholic Action. On the same  
 day, February 12, Cardinal Faulhaber, at a similar  
 celebration, announced the official introduction of  
 Catholic Action in Bavaria.

In 1927 the Bishops of Austria declared that par-  
 ticipation of the clergy and laity in Catholic Action  
 was not a wish but a "mandatum," a mandate, of the  
 Holy Father. During the same year the Bishops of  
 Lombardy announced with special emphasis that the  
 existence and activities of Catholic organizations  
 by no means signified everything comprised in the



term Catholic Action. The hierarchy of Czechoslovakia, during the present year, declared: Introduction of Catholic Action is a commandment of the Holy Father, and opposition to it a religious offense.

Turning to Spain, we find that the late Cardinal Primate, shortly before his death, published a book on Catholic Action and that his successor immediately announced Catholic Action as his program. The Czechoslovakian, Polish, Croatian, and Roumanian Bishops have organized Catholic Action. In France the Bishops are employing its forces in their struggle with the "Action Francaise." The Primate of Belgium, the Bishops of Portugal, and above all those of Italy introduced Catholic Action under the motto: "Christ the King." And the last Catholic Day of Hungary proclaimed Catholic Action as its program.

Even in our neighboring country, Mexico, the orphaned Catholics have embraced the spirit and, as far as they may, the program and methods of Catholic Action. Says the *Augsburger Volkszeitung* (March 24, 1928):

"Catholic Mexico shows us how Catholic Action supplies inspiration and guidance for an entire people. It is soul stirring to observe how Catholic Action breathes, speaks and acts in that country. The prayer of the Catholic League is a flaming expression of this spirit and life:

"For Christ the King!

"O merciful Savior! My sins are more numerous than the drops of Thy precious blood, which Thou hast shed for me. I do not deserve to belong to the army which protects the rights of Thy Church and wages the combat for Thee. Ah that I had never offended Thee by sin, and thus had made of my life an oblation acceptable to Thee. Cleanse me of sin and wipe out my guilt. By Thy Holy Cross, by Thy death, by the intercession of my dear Mother of Guadalupe, forgive me! I have not known how to do penance for my sins; I now beg of Thee to take my life as a voluntary atonement for them. I will live, fight and die only for Thy Church and for Thee.

"Our dear Lady of Guadalupe, assist this poor sinner in the anguish of death! Obtain for me the grace, that my last word on earth and my first cry of joy in heaven may be: 'Long live Christ the King!'

"This prayer is recited daily by the members of the League for the Defense of the Church, so that they may be prepared at any moment for the last, difficult journey into death for their holy faith."

This is Catholic Action in the highest degree! Its spirit must be fostered primarily by those who have come to know of it and to understand it first, so that at least a nucleus in our country may follow the mandate of Pius XI. Whether others follow or not, should not influence our interest and activity. Our members should rather feel that, having engaged in Catholic Action, they must emulate the most active Catholic groups in those countries in which the full import of Catholic Action is best realized and where the intentions of the Holy See are most effectively carried out.

The family is the heart, the source and fountain of human life. Poison that fountain and the infection will be carried by a thousand channels into every part of the social organism.

RUDOLPH J. MEYER, S. J.

## Cremation Becoming a Live Issue

It seems our remarks, Cremation would before long demand the attention of the Catholics of our country<sup>1</sup>), elicited but little notice. Perhaps the knowledge that the Superintendent of the St. Louis City Infirmary is of the opinion the bodies of paupers, released from the institution mentioned by death, should no longer be buried in the Potters' Field, but cremated, may convince our readers the question is developing into a live one. Especially since the March grand jury recommended the superintendent's suggestion to the city authorities.

Similar suggestions will undoubtedly be put forward in other cities where crematories exist, fostered, in all probability, by atheists and rationalists who wish to emphasize their belief that death is the absolutely final chapter of man's career by destroying the human body after death. Cremation is, with those who advocate what an Englishman has called "the roast pig method", to a certain extent a protest against the Christian doctrine of the immortality of the soul and the resurrection. They proclaim a dislike for cemeteries, and declaim a good deal on the horrors of decomposition of the body, while they say never a word regarding the horrors of cremation, which are far more revolting than those of the grave.

A contributor to the *Catholic Herald*, of London, tempted by sporadic efforts to revive cremation in England to apply to that practice the evolutionary method of such anthropologists as Frazer and Tylor, pretends "the cremation period preceded and gave birth to the cycle of cannibalism in the progress of man from beast." While it is not necessary to continue his satire, which is indeed done "in the best manner of the comparative method of British Anthropology," we do want to present the following statements from his article for the enlightenment of those of our readers, who have as yet no knowledge of the meaning of cremation.

The author, who seems to have resided in India, desires "advocates of cremation should be given an opportunity of watching the body of a near relative consigned to the fire, and see it opening its eyes, stretching its arms, kicking its legs, doubling up into a sitting position, and finally should hear its skull explode with a terrible bang and see the brains spattering about. The sight would certainly cool their advocacy."

He assures us: "I have watched the grewsome thing myself more than once in Eastern villages. I once saw a group of village children burning their old grandmother and with bamboo sticks pushing back the arms and legs that under the action of the fire struck out from the logs of wood."

Witnesses to modern cremation have told us that something similar takes place in the blast furnace of the crematory. Only it is hidden from the sight of relatives and friends of the victim of cremation. Unaccustomed to such horrors, they could

<sup>1</sup>) Sterbegelder und Leichenverbrennung, C. B. & S. J., Jan., 1928, p. 334.



not tolerate the sights and smells of so gruesome an operation. Modern man is a more sensitive creature than were his forefathers, or are the savages of today, and so he must surround both his vices and foibles with mild mannered gestures and words, and in certain instances with flowers, dolorous sounds, and the like. And these the crematory provides; the method used to dispose of human bodies remains a revolting one, however, and is entirely at variance with our Christian heritage.

### Developments in the Liturgical Movement in Our Country

Since this year's meeting of the C. V. will convene in Stearns County, Minnesota, and therefore almost at the gates of St. John's abbey, the following reference, extracted from the April issue of *Caldey Notes*, published by the Caldey Benedictines at St. Sampson's abbey, Caldey Island, Wales, should interest our readers.

Writing on "The Liturgical Movement in America in 1927" the author of the article, M. A. P., declares:

*Orate Fratres* celebrated its first anniversary on November 27th, 1927. The doubt that at first occupied the minds of the editors as to whether it would be possible to conduct a liturgical review for English-speaking Catholics has been dispelled. With no agents soliciting subscriptions, with but a few advertisements in Catholic magazines, the subscriptions have more than doubled within the last thirteen months. Two large communities of nuns have ordered subscriptions for every one of their schools and missions.

The publications of the Liturgical Press constituting the Popular Liturgical Library are being demanded more and more. "Offeramus," by Dom Cuthbert Goeb, O.S.B., a manual of the Ordinary of the Mass, has exhausted its fifth edition. The sixth edition, 10,000 copies, is completely revised and contains an excellent translation of the ordinary prayers of the Mass by the Rev. Richard E. Power, one of the editors of *Orate Fratres*. "Liturgy the Life of the Church," "The Spirit of the Liturgy," and "My Sacrifice and Yours," translations and compilations by Dom Virgil Michel, O.S.B., are in steady demand, opening new vistas to the spiritually hungry. "The Gift of Life," explaining Baptism, and "The Seal of the Spirit," explaining Confirmation, with excellent English texts of the rites, both by the Rev. Richard E. Power of the diocese of Springfield, are being used for Renewal of Baptismal Vows at Solemn Communion and Missions, and for Confirmation classes.

Having referred to the pamphlet on "The Funeral Mass and Burial Service of Adults," also published by the Liturgical Press, whose home is the Abbey our delegates are to visit on the last day of the convention, the article printed in the *Caldey Notes* reports:

"A Minneapolis funeral director has already ordered 5000 copies of 'The Funeral Mass and Burial Service of Adults.' His purpose is to distribute these booklets at funeral Masses to the friends and relatives of the deceased."

We regret that the article does not mention the splendid services Rev. H. J. Untraut of Marshfield, Wis., has rendered the liturgical movement in our country, nor that important center of the liturgical apostolate, the Motherhouse of the Sisters of the Precious Blood at O'Fallon, Mo., and their chaplain, Rev. Martin B. Hellriegel.

### An Archbishop's Censure on Gambling

With the return of warmer weather one of the most nefarious of modern sports, so called, dog racing, will be revived. While the Archbishop of Saint Louis has never been accused of narrowness or enmity towards any of the morally permissible joys and pleasures of life, he has made a strong pronouncement on the evil referred to. His Grace, Most Rev. J. J. Glennon, declares:

"Dog-racing is 5 per cent sport and 95 per cent gambling. It is a strong force tending to the instability of home life. Once it was horses, now it is dogs. I am told that the gambling spirit is growing more among those who are less able to afford it. Gambling persisted in is a destructive and most unconquerable habit. It is a sad thing to see men and women go nightly and put up money they have earned during the day. And, of course, they lose it. That is a mechanical mathematical necessity. If they don't lose it tonight, they will lose it tomorrow night. You might as well steal as to spend money in this way that is needed for your home, your wife, and children. I hear of families in despair because of the gambling propensity of some member of the family. It is not a very high grade of pleasure for Christian people."

### Relief Needed, but Whence Shall It Come?

While for many million people the great flood of a year ago was merely another piece of sensational news and the debates in Congress on the flood relief bill another "quarrel over an omelet", the calamity remains, as it was from the beginning, a terrible reality to those who were its victims.

Writing from Engelberg, Ark., on Easter Sunday Rev. Fr. Haeringer thanks us for two bales of clothing received a few days previously and a check for \$37.04, a contribution for the flood sufferers in his parish, raised among the societies of women affiliated with the Connecticut branch of the C. V. The writer assures us that both clothing and money were most welcome and highly appreciated. Continuing he says:

"Our Easter has been rather gloomy, since we are suffering from another local overflow of the Fourche and Current rivers. Only a few people were able to attend the services, while all others were forced to rescue their live stock out of the bottoms to prevent their drowning."

He also tells us that had it not been for the assistance rendered by the Bureau the distress and suffering of his people would have been even greater than it has been.

A letter of acknowledgment from Rt. Rev. Jules B. Jeanmard, Bishop of Lafayette, La., dated April 16, further reveals the existence of need among the poorer classes of the people in those regions of the South devastated by the spring floods of 1927. His Lordship writes us:

"I wish to thank you most sincerely for the two additional bales of clothing you were kind enough to send for our flood sufferers. They were forwarded immediately. Lebeau, a colored settlement in the Melville District, where there has been urgent need of such help. I called on the pastor the following day and found him jubilant over this unexpected help. He was making ready to distribute the articles that very day, which happened to be the day of the week when the more needy of his people are invited to come to him for their share of the Holy Father Relief Fund.

"You may rest assured that these good, simple people



who form quite a fervent congregation, will not fail to remember their benefactors in their prayers."

At one time the C. V. had a permanent relief fund, which was exhausted on some special occasion and never replenished. Last year's floods, and certain other catastrophes of recent years, including the destruction of New Subiaco Abbey, seem to point to the necessity of re-establishing such a fund, in order that the C. V. may at all times be in a position to aid individuals, parishes or institutions rendered helpless for the time being by some calamity overtaking their own resources.

### With Missioners Among the Indians

Our efforts to supply the missionaries among the Indians with clothing intended for their people have had gratifying results. Members and others have assisted our undertaking most generously, while the missioners have accorded unstinted praise. Moreover, our very last shipment has proven as acceptable as did our first one of last fall. Thus Rev. A. C. Riester, S. J., tells us, in a letter dated April 11 at Holy Rosary Mission, South Dakota:

"The clothing came just at the right time. A cold wind blew over the prairie on Good Friday, and we had several hundred Indians camping near the Mission for Easter, so, of course, they were asking for something warm to wear. Most of the articles you sent have already been distributed. Your charity has made it possible for us to help these unfortunate people."

Sr. M. Perpetua, Ursuline Convent, St. Ignatius' Mission, Montana, likewise writes:

"Most gratefully do I acknowledge receipt of the large bale of very good clothing just received (April 14), and also of the package of nice lace. . . The clothing is doubly welcome as we are still having wintry weather in St. Ignatius and the Rockies around us are still covered with deep snow."

The Superior of St. Labre's Mission, Montana, Rev. Fr. Benno, O. M. Cap., whose communication is dated April 10, also assures us:

"Accept our sincere thanks for this grand Easter-gift. Clothes are ever in demand in this Mission. Therefore, anything and everything is welcome for our poor Indians. Old, torn shirts are cut into strips and preserved for bandages needed so badly for the many sores with which they are afflicted."

This condition has created a new need, to which Fr. Benno has called our attention:

"Another article in great demand are small medicine bottles and little salve-pots. The Indians come for medicines, but have no bottles. We have given away every available vessel. If good people would save these little bottles and salve-pots when they do house-cleaning, they would do a great act of charity to the Mission."

However, we do not advise that our readers should send the articles requested, since we hope to find a sufficient supply in St. Louis, saving the cost of transportation, breakage, etc. We mention the circumstance, as related by Fr. Benno, merely for the purpose of demonstrating how great is the poverty of the Indians and the missionaries, and how sinful is the waste, therefore, practiced by the great majority of American people.

The mission among the Cheyennes is progressing in a gratifying manner; on March 29 the last pagan child attending St. Labre's Mission School was baptized, while on Holy Saturday 17 adults were bap-

tized in the District of Lame Deer. And Easter, the missioner reports, was a great day:

"The Indians came in full numbers to receive the Easter Sacraments, and stayed for two Masses, including the high-mass. The Mission chapel was packed. Some white settlers of the neighboring country came from their far-off ranches with their families. Our church presented a beautiful picture of the Unity and Catholicity of our Holy Church."

### While We Indulge and Spend, the Missions Suffer

To open and read the Bureau's foreign mail, containing communications and acknowledgments from the missionaries in various parts of the world, is always a saddening experience. While all around us we perceive luxury and waste, sinful extravagance and a virtual mania for spending, practiced even by mere tots, bishops and priests who have grown old in the missions tells us of their poverty and the difficulties due to their indigence.

A letter addressed to us on March 6 by Most Rev. Archbishop H. Doering, S. J., recently returned from Japan to Poona, in India, is but one of the kind referred to. It was written while His Grace was on a tour undertaken for the purpose of visiting the different stations and missions of the Diocese, which for over ten years has lacked a shepherd. Having thanked us for a recent remittance, His Grace adds:

"We are going through a hard struggle; we can hardly expect any help from Germany, and salaries of catechists have gone so high that often I do not know how to make both ends meet.

"Just now I am in a place called Dhulia. We have a small congregation here of about 70 native Christians and a sprinkling of Catholic European officials. I am putting up here with a Catholic Schsians-Judge who is a Parsi, a convert from Zoroastrianism. He does whatever he can to make me feel at home with him during my short stay here. The hot season is coming near and I wonder how it will affect me after so many years out of India."

People will rather overindulge in all manner of harmful things and pleasures than make an offering to those laborers in the Vineyard whose life is but one continued sacrifice. This may be partly due to the fact that even Catholics have completely lost sight of the principle that money is not theirs to spend and to squander according to one's whims and fancies. While we may satisfy reasonable wants, what we have left after having done so, is before all the patrimony of God's poor. By squandering our surplus we rob them of what is theirs; it is therefore a crime that calls down upon the head of the selfish, indulgent squanderer the wrath of Almighty God.

### Two Parishes Extend Lenten Alms to Endowment Fund

Two parishes, whose pastors are ready at all times to assist the C. V. and the Bureau, remembered the fine custom of encouraging their congregations to give a Lenten alms to the Central Bureau Endowment Fund: St. Andrew's parish, near St. Louis, the pastor of which is Rev. Albert Mayer, thus contributed \$20.00, and St. Paul's parish, Reading, Pa., Rev. Theodore Hammeke, pastor, \$50.00. In this



manner two ever faithful priests and their people have added further gifts to the many for which the Bureau and the C. V. are indebted to them.

The largest contribution received since the last report is that of \$100.00 forwarded by Mr. Peter Trost, President of the Cath. Union of Illinois, from the societies attached to St. Joseph parish in Peru. In this instance also the donors have previously contributed to the fund. And this applies likewise to the parties responsible for the remainder of the items received: \$3.00 from Michael Kestler, Chicago, and the same amount from Rev. Chas. Auer, Artesian, S. D.; and \$1.00 each from Mr. St. Scheier, Flemington, N. J., F. J. Strub, St. Paul, and J. L. Sebald, Baltimore. Of these items only those received from Rev. Auer and Mr. Sebald were specified as intended for the Fund, the balance being assigned to it by the Bureau, to which they had been given "for the Bureau." Appreciating the good will of the donors in these and numerous other similar instances throughout the year, the Bureau forfeits the immediate use of such contributions and adds them to the fund where they continue to bear fruit.

## With the C. V. and Its Branches

### Convention Dates

C. V. and Cath. Women's Union; St. Cloud, Minn., August 24-29.

State League of Kansas: May 9-10, at Ellis.

St. Joseph State League of Indiana and Cath. Women's Union: Indianapolis, May 20-22.

Cath. Union and Cath. Women's Union of Illinois: East St. Louis, May 20-22.

North Dakota Branch of C. V. and C. W. U.: Mandan, June 5-6.

Connecticut Branch of C. V. and C. W. U., New Haven, June 23-25.

State League and Cath. Women's Union of Texas: Weimar, July 17-19.

Cath. Union of Ohio and C. W. U., Columbus, July 9-11.

C. C. V. of A., Pennsylvania Branch, and Cath. Women's Union: Pittsburgh, August 19-21.

Cath. Union of Missouri and Cath. Women's Union: Salisbury, September 16-18.

C. C. V. and Cath. Women's Union of New York: Syracuse, in September.

C. C. V., New Jersey Branch, and C. W. U., September 15-16, Newark.

State League and C. W. U. of Minnesota, Wabasha, September 23-25.

### Suggestions for Conventions of Our State Leagues

As in former years our State Leagues will hold their annual conventions during the months May to September, with the Kansas League opening the list and that of Minnesota closing it. At each of these gatherings the President will submit his Message, containing recommendations affecting the organization and its activities. Since preparations dealing with routine matters, including attendance,

the personnel of committees, the selection of speakers, and even the physical comfort of the participants encroach upon the time and attention of the President and other officers, it may not be amiss to recall to them, and to the potential delegates, a few thoughts that should not remain unheeded in message and deliberation:

I. Catholic Action: A mandate of Pope Pius XI, espoused by Catholics in numerous countries under direction of the hierarchy; a movement embracing the faithful in the parishes, the laity co-operating with the clergy, under authority of the Bishop, in the spreading of the Kingdom of God, in the promotion of all good works, in an organized way as well as individually. Our movement is the one nation-wide movement consciously and avowedly promoting this cause in the United States.

II. Promotion of the C. V. and the State Branch: Select capable and willing men in various sections of the state, to carry out in their localities the Resolutions of the convention and its decisions, to keep the movement alive and to intensify it, to secure the affiliation of new societies, to solicit Individual Members for the District and State organization, and Life Members and Sustaining Members for the C. V.

III. District Leagues: The men referred to, along with the officers, are to be held responsible for the organization of District Leagues, the arranging of semi-annual, quarterly, or monthly District Meetings, or at least of annual Catholic Days. No State convention should adjourn without having given new, prudent impetus to District Leagues.

IV. Promotion of the Catholic Women's Union and of closer co-operation between societies of men and women; District Leagues and their meetings offer very good means and occasions for such co-operation.

V. Support of Missions: Societies should be urged to put into effect some plan to aid the Missions. Pius XI is the Pope of Catholic Action and of the Missions; missionaries the world over urgently need aid; sentiment directed against the Mexican government because of its persecution of the Church should be made fruitful of good by being made a motive for support of mission works tending to relieve that situation and to build for the future of the Church in that country; our own Mexican, Indian and Negro missions clamor for aid as well as those abroad. Wearing apparel may be gathered and prudently distributed; money, systematically solicited, if only in small amounts, will help materially if enough societies co-operate in raising contributions. The Central Bureau is the clearing house for these undertakings, as far as they are not diocesan.

VI. Promoters: Societies should be urged again to appoint a member as "promoter" or "Vertrauensmann" for the Central Bureau. He and the officers should be instructed to co-operate with the Bureau in distributing brochures and Free Leaflets, in pleading the needs of the missions in the societies, in various kinds of "Kleinarbeit" the Bureau may recommend from time to time.

None of these suggestions—and their number has been limited intentionally—holds promise of working magic in the organization and its endeavors. They point to essentials and methods; they embrace, in part, great principles, mention important duties, and point ways towards fostering the application of these principles in the working program of the Catholic Action movement which is the C. V.

### Recommendations of Wider Import

Several recommendations deserving of wider notice are offered in the Monthly Letter for April, issued by the President of the Pennsylvania Branch of the C. V., Mr. John Eibeck. One of them refers to personal promotion activity, reading:

"I frequently visit local branches of our organization,



and I find that this continuous agitation does bring results.

Another paragraph dealing with the C. V. and the Women's Union is no less worthy of consideration. Mr. Eibeck writes:

"Since the Cath. Women's Union is so closely connected with our older organization, and since they assist greatly in some of the work that is allotted to the men, I would suggest that we place every branch of the Women's Union on our mailing list and send them our monthly Letters regularly."

Still another recommendation has to do with changing the Constitution of the State Branch into conformity with that of the C. V. Mr. Eibeck has appointed a committee to prepare a draft and now suggests:

"I believe we should try to have it brief and in conformity with that of the Central Verein, and in English only."

The latter suggestion is undoubtedly offered after mature deliberation, for Mr. Eibeck knows it will meet with criticism in certain quarters. The very fact that he stresses the "in English only" would seem to indicate the Pennsylvania President has been convinced by his experience that in this respect too conditions must be recognized as they are, and not pictured as some would like to do.

In addition to these items of wider import the monthly Letter contains the information that, since the office of Second Vice-President was left vacant at the last convention, and since Mr. Wm. R. Reinermann has been selected to head the Pittsburgh Committee on Arrangements for the convention, he had caused Mr. Reinermann to be notified of his new office, to which he had come automatically.

#### Connecticut C. W. U. Affiliates With Nat. Cath. Women's Union

One of the most uniformly active State organizations of Catholic women is that of Connecticut. Organized in 1925, they have held quarterly meetings ever since, while the affiliated societies promote charitable works, obtain subscribers for the *Bulletin* of the C. W. U., etc. In particular they have during the past ten months aided the Central Bureau in its efforts to provide relief for victims of the floods in the South.

On April 15 this Branch voted to affiliate with the National Cath. Women's Union, having postponed going so until their own organization should have gained a solid footing and substantial growth. The meeting, at which the decision to join the National Union was taken, was held at Torrington and was attended by no less than 250 members from all parts of the State.

#### Convention Committee Promotes Membership Solicitation

Preparations for the convention of the Cath. Union and the Cath. Women's Union of Illinois, to be held in East St. Louis, May 20-22, include diligent and successful promotion work in behalf of the State organization. In the city named, in Belleville, and nearby towns, membership in the women's societies has been increased from several hun-

dred to approximately 1,300 within the past two months.

The keynote of the convention is: Advanced Catholic Education. The solemn high mass on the opening day will be celebrated by the Bishop of Belleville, Rt. Rev. Hy. Althoff, in St. Henry's Church, the Bishop of Springfield, Rt. Rev. Jas. Griffin, having agreed to deliver the sermon. There will be a mass meeting on the evening of the first day in the High School Auditorium, and a Recreation Dinner on the evening of the second. An essay contest, on early Catholic Churches in Illinois, will be a feature of the convention.

#### Secretary of a State League on Catholic Action

In a letter addressed to the Secretaries of the societies composing St. Joseph State League of Indiana, Mr. E. J. Kunz, Secretary of the State organization, reminds the officials of the forthcoming convention, to be held in Indianapolis May 20-22; repeats the recommendation of last year's convention regarding District League meetings, and reports that efforts to raise the balance due on the League's portion of the Central Bureau Endowment Fund are nearing success. In addition he places before the Secretaries the following considerations regarding Catholic Action:

"The last three Popes of happy memory, and especially the reigning Pontiff, have again and again used the expression Catholic Action in their official utterances and in their addresses from the Papal throne, to designate what we may style the Catholic Lay Apostolate. In an official document of the Holy See 'Actio Catholica' is defined as an action in which the laity, both men and women, take part in the very mission of the Church; in order that this work may be efficient, it must be organized. It must be done by groups of the faithful, who by common means aspire to a common end, which end must be the establishment of the Kingdom of God, not only within themselves, but in every phase of public life.

"Your organization should be justly proud of being affiliated with the Central Verein, whose activities of nearly three-quarters of a century have been blessed repeatedly by the present and late Sovereign Pontiffs.

"For nearly two decades the Central Bureau of the Central Verein has been instrumental in placing Catholic Action into action in this country."

#### A Year's Endeavors of a City Branch

For several years past Mr. L. Heuser, Secretary of the New York City Branch of the C. V., has compiled annual reports of the activities of that organization covering the period April 1 to March 31; not only enumerating undertakings and offering statistics concerning membership, but also commenting on symptoms in the life of the organization and its units. The survey is valuable because of its scope and presentation, which is marked by frankness, as witness this:

" . . . Soc.: No report in two years; no delegates sent to Local Branch meetings last year nor to conventions (of State Branch or C. V.); took but slight interest in our annual outing; paid no per capita tax for 1926; takes no interest in C. V. matters or those of Local Branch; rarely answers letters."

Similar frankness is noted in other respects also. Mr. Heuser records that while regular monthly business meetings and some lecture meetings were held, the number of the latter was smaller than it should have been; efforts had been made to arrange



lecture meetings in various parish halls, but they had miscarried for lack of coöperation, and recourse finally was had to meetings in the Kolping House, the usual meeting place of the Branch. However, in spite of the critical note of the report, the summary is optimistic. The Secretary remarks that a loss in membership, due to the elimination of delinquent societies, was in reality a gain, representing the clearing out of dead timber. Worthwhile beginnings had been made in various undertakings: the raising of additional funds for the Central Bureau; the publication of a promotion leaflet, 10,000 copies of which had been printed; the preparation of a guide for Catholic immigrants, to be issued soon and to be distributed at suitable points in Europe, at Ellis Island, at the Leo House and elsewhere; the support of several good works, and increased activity in promotion endeavors—these activities would surely redound to the benefit of the organization and the C. V. as a whole.

The Local Branch numbers 18 societies, having 1527 members, and 315 Individual or Associate members. While there was a loss in the society membership a gain of 15 Individual Members was achieved. The membership affiliated through societies is distributed over nine parishes.

Close cooperation between the Men's and the Women's organizations is observed; delegates from each group attend the meetings of the other, and entertainments are arranged by mutual effort and for mutual benefit.

The Branch was responsible for the raising of \$400 of the pledged \$1500, intended for the Central Bureau Endowment Fund as additional free will offerings, over and above the expected quota; for \$107 contributed to the C. V. collection for the Peter's Pence 1927, and for \$20.00 assigned to the Sioux Prayer Book fund of the Central Bureau.

These and similar items may be gleaned from the lengthy, carefully prepared report, in which for instance, a paragraph of from seven to twenty lines is devoted to each of the affiliated societies. While these are apparently prepared from incomplete returns, they nevertheless indicate the status of the respective societies and some of their endeavors. A check shows that nine of these societies, reporting disbursements, expended \$2,393.14 as sick benefit, \$780.00 as death benefit, and \$472.00 for various purposes as voluntary contributions. But that is not the total of money benefits granted by the societies, for St. John's Catholic Club, for instance, reports no money disbursements, although the paragraph regarding it reads:

" . . . Delegates attend most of our meetings; support practically all of our undertakings; participate in our outing, send delegate to State Branch convention; . . . arrange June Walk for 400 children, everything free of charge; Christmas distribution for 300 children; surplus from an entertainment turned over to the poor of a certain parish . . . "

A report of this nature is real source material for a study of the endeavors not only of the N. Y. City Branch, but also of the units composing it. The document offers information and guidance alike; one can readily see that similar reports, analyzing

the composition and activities of District Leagues, showing weakness and strength alike, could be made useful for the promotion of our movement in the various Leagues.

### St. John the Baptist Society in Cleveland

The history of St. John the Baptist Society of Cleveland antedates that of the parish it is now connected with, Holy Trinity, which was organized in 1880. The initial steps toward founding the Society were undertaken in December, 1877. The spring of 1878 saw the St. Johannes Ritter-Verein, by which name the Society was first known, well established, and it seems that in August of the following year, 1879, its members suggested a new German parish be organized. The Souvenir program, printed on the occasion of the Golden Jubilee of the Society, recently celebrated, reports:

"On the 17th of August, 1879, a committee was delegated to Rev. P. Becker, to approach him on the subject of organizing a German parish. As a result of this meeting ground was purchased in May, 1880, at E. 73rd and Woodlawn Ave."

For the rest, the history of this Society, which changed its name to St. John the Baptist Benevolent Society, after a branch of the Knights of St. John had been created in the same parish, very much resembles that of other societies of the same nature. Affiliated with the C. V. since the 20th of January, 1878, it has in a modest way accomplished much good. At present there are 128 members, and \$5,565.47 in the treasury. Three of the Society's forty-two charter members are still living: Ludwig von Paris, Dionysius Seidenwand, and August Schlund. It has furthermore three members who joined during the first year of its existence: John Schlund, John Schneider and George Engel.

### Miscellany

The receipt of copies of our Free Leaflet on Race Suicide, a reprint of a pastoral issued by the Hierarchy of Scotland, was acknowledged by His Grace, Most Reverend Donald Mackintosh, Archbishop of Glasgow, in a letter, dated March 25:

"I am very glad to think that our fellow Catholics throughout the world find something in that pastoral that may be of use and for that reason I rejoice that you have reprinted it and are spreading it."

Besides paying for his copy of our monthly Mr. Frank J. Kiefer, of Philadelphia, subscribed for a second copy to be sent to the Free Library of his city. Another subscriber, Mr. Frank J. Strub, of St. Paul, adds \$3.00 to the subscription price, saying \$2.00 are intended for the Mission and \$1.00 for the Bureau. And he sends these contributions in spite of the fact that he has been frequently out of work since last fall. Mr. John L. Sebal, of Baltimore, also added one dollar to his subscription bill, intended for the Foundation Fund.

It would seem to us possible for a larger number of our members to assist our endeavors in



similar manner. We wish to depend on the cooperation of the many and not on the beneficence of a few!

Two priests, members of the Society of Jesus, who have collaborated with the Bureau at various times and in various ways, are the authors of a forthcoming handbook on Sociology. Rev. Albert Muntzsch is known to readers of this journal as an occasional contributor and author of several brochures published by us, while he has likewise written Press Bulletins and delivered addresses at District and State conventions. Rev. Spalding conducted a Course in Social Ethics in the Bureau Building in 1922, besides having addressed one or more District League meetings at our institution.

The volume: Introductory Sociology, to appear this summer (D. C. Heath and Co., N. Y.), is intended as a textbook for use in Colleges. Teachers and students at Catholic colleges should be especially interested in it, since it is the first of its kind to be printed in English in this country for their particular needs.

A brochure, "As We Saw Europe (May, June, July, 1927)," records the impressions gained by Mr. Frank C. Blied, of Madison, Wis., while a member of the Central Verein Pilgrimage to Rome and Assisi, and during later travels in Europe. Mr. Blied, who is President of the Wisconsin Branch of the C. V., reported his observations to *The Capital Times* (Madison) in a series of letters, which have now been made accessible in the shape referred to, with an introduction by Wm. T. Evjue, Editor of that newspaper. The brochure is distributed with compliments of the Blied Printing Co."

Another brochure describing the observations and experiences of the participants in that pilgrimage is that gotten out by Mr. Leo Karowski, of Chicago. Mr. Karowski reported conscientiously on the progress of the voyage, his articles appearing in the *Kath. Wochenblatt* of Chicago. He had contemplated selling the "Erinnerungen," intending to devote the proceeds to the one or other needy institution in Germany. But while the articles were gladly read in the Chicago weekly, demand for them in brochure form has been far from enthusiastic, according to the author.

Those who attended the Philadelphia convention of the C. V. will recall the Rt. Rev. Msgr. A. F. Kaul, of Lancaster, Pa., who on that occasion pleaded the cause of aged and infirm secular priests, urging provision for their care. The Knights of St. George have declared their willingness to cooperate in the realization of Msgr. Kaul's desire, offering the facilities of their Home for the Aged at Wellsburg, W. Va., for this purpose. As the Supreme President of the Order, Mr. Joseph H. Reimann, writes the Central Bureau, the Monsignore's proposal has been sanctioned by the Bishops of Cleveland, Rt. Rev. Joseph Schrembs, of Pittsburgh, Rt. Rev. Hugh Boyle, and of Wheeling, Rt. Rev. John J. Swint. With the consent of the Board of Directors of the K. of St. G., Msgr. Kaul has issued a circular letter to the American hierarchy, accompanied by a post-card folder

showing a number of views of the Wellsburg institution.

The Board of Directors of the K. of St. G. have recently set aside a cemetery plot on the grounds. They further announce that, since the home is more than ample for the requirements of the Order and its members, they are in a position to take care of others also.

### Books Reviewed

**International Ethics.** Preliminary Report Presented to the Catholic Association for International Peace by Its Committee on International Ethics. Washington, D. C. Price, 10c.

During the World War and after, many liberal minds spoke of the failure of the churches, because of the complete extent to which almost all religious organizations in our country had succumbed to an unbridled war-complex. Some Catholics at the time stressed only the fact that the Catholic Church has always acknowledged the justifiability of war, without entering upon the many circumstances in and about war that are wholly un-Christian and immoral. Catholic ideas and ideals certainly stand above all for the universal brotherhood of man and for universal charity and peace among men. *That* is an outstanding message of the Catholic faith. And yet, at times it seemed almost forgotten in practice. In the face of past silence or apathy, it is a doubly welcome sign that a change is coming about and that a "Catholic Association for International Peace" is active. Its present brochure: *International Ethics*, brings out many excellent views on points of contact between ethics and international relations, and on the need and justification of moral principles in all human actions and relations. While the report is only preliminary, it touches upon a multitude of considerations that every Catholic should digest. Everyone may well take unto himself the lesson of firm belief in the feasibility of peace among nations, and of the duty of all constantly to work for the establishment and preservation of peace. This is a point on which it is the sacred duty of all to be ever watchful. Indeed, it would seem that modern conditions of war and life furnish a strong argument, not only for the position that war is justifiable only under certain conditions, but that real war as such is totally unjustifiable today.

\* \* \*

### Received for Review

Bruehl, Rev. Chas. P., Ph. D. *Birth-Control and Eugenics.* Jos. F. Wagner, Inc., N. Y., 1928, 249 p., \$2.50 net.

Fillion, Rev. L. C., S. S. *The Life of Christ. Vol. I.* Translated by the Rev. Newton Thompson, S. T. D. B. Herder Book Co., St. Louis, 1928, 647 p., \$4.00 net.

Betten, F. S., S. J. *Ancient and Medieval History. From the Origin of the Human Race to the End of Religious Unity of Europe.* Allyn and Bacon, N. Y., 1928, 596 p.

..... *The Cardinal of Charities. An Appreciation of His Eminence, Patrick Cardinal Hayes, Archbishop of New York.* Parish Visitors of Mary Immaculate, St. Joseph's Convent, N. Y., 1927, 317 p.

..... *The Parish Priest-Missionary. A Collection of Best Short Stories from Actual Life.* Parish Visitors of Mary Immaculate, St. Joseph's Convent, N. Y., 1927, 305 p.



## Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

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Central Bureau of the Central Verein,  
3835 Westminster Place, St. Louis, Mo.

## Kultursoziologische Erwägungen zum katholischen Litteratur- und Kulturstreit.

(Schluss.)

Je betrüblicher nun auf der einen Seite das Nichtverständnis derer ist, die nicht einsehen wollen, dass es neben der moraltheologischen Beantwortung der Legitimitäts- und Proletarierfrage noch eine viel weitergehende, weil sachlich tiefer in die Komplexe eindringende soziologische Beantwortung und Lösung gibt, eben gerade vom katholisch-kulturellen Standpunkt,—um so erstaunlicher ist es, wenn eine Wirkung der Formulierung dieses Kulturstandpunktes, der doch ein konservativer und traditioneller ist, in der modernen Welt die Erkenntnis ist, dass die Brücken von der katholisch-konservativen Tradition hin zum modernen Denken, das die Gegenwart versteht und nimmt, wie sie ist, gar nicht so schwer zu schlagen sind, wie dies auf den ersten Blick hin scheinen möchte. Gerade das Schöpfen aus katholisch-konservativen Traditionen bringt, wenn es konsequent bleibt, ein weites Verständnis auf für die Problematik des modernen Menschen. Wir haben diese Thatsache in unserem Buche in die paradoxe Formel gefasst: Rechts stehen und links denken! Erkenntnistheoretisch und kulturphilosophisch hängt diese Thatsache damit zusammen, dass die moderne Philosophie, deren Häupter Descartes und Kant sind, und die platonisch-augustinische Richtung des Katholizismus, der die barock-romantische Soziologie verhältnismässig nahesteht, sich in den entscheidenden Fragen der Kulturorganisation nicht selten näher stehen, als beide etwa mit der aristotelisch-thomistischen Philosophie, dem Träger der in Moralphilosophie wie Moraltheologie lebendigen Scholastik, Verwandtschaft zeigen. Mit Recht hat Hans Eibl in seiner Wiener Kralikfestrede darauf verwiesen, dass das Lebenswerk Richard Kraliks die platonisch-augustinisch-kartesianisch-kantianische Philosophie in neuer, originaler Form repräsentiere und dass diese dadurch charakterisierte Philosophie, mag sie sich auch in den verschiedenen Philosophenköpfen verschieden spiegeln und der einheitlichen Schule entbehren, eine nothwendige Ergänzung zur scholastischen, aristotelisch-thomistischen Philosophie sein

müsse. Diese Ergänzung möchte ich so verstanden wissen, dass die für das theologische Studium und die Funktion des Priestertums in der Kultur, schon wegen der Schultradition schlechthin vorbildliche scholastische Philosophie, wie sie vom Papstthum immer wieder empfohlen wird, von jedem katholischen Kulturmenschen in ihrem eigentlichen Bereiche, dem der Theologie, durchaus gestärkt und befestigt zu werden verdient, ebenso dort befestigt werden muss, wo der Kampf religiöser Weltanschauungen herrscht und die religiösen Irrthümer eine scholastisch scharfe Bekämpfung erfordern, dass hingegen die Frage der Kulturorganisation, die Probleme der Kunst, Wissenschaft, Politik, Wirthschaft, kurz der gesamten Soziologie, die der scholastischen Lösung widerstreiten, in stärkerem Masse denn bisher im Sinne der in der Kirchen- und Kulturgeschichte immer wiederkehrenden, wenn auch noch lange nicht zur Vollendung gediehenen Richtung betreut werden müssen, welche die Namen Plato und Kant schlecht, die Namen Augustinus und Descartes besser, wenn auch gewiss nicht vollkommen und endgiltig charakterisieren, eine Richtung des Denkens und Lebens, der bewusst oder unbewusst auch die besten Vertreter der katholisch-konservativen Tradition während des verfloßenen wie des laufenden Kulturstreites anhängen und noch anhängen und der besonders Vogelsang und Kralik verpflichtet sind. Diese Synthese des Augustinismus und Kantianismus, um zwei gewiss nicht ganz zutreffende Schlagworte zu verwenden, die Synthese integralen und modernen Denkens in einem lebendigen katholischen Kulturgewissen, das ist m. E. der Weg heraus aus dem katholischen Litteratur- und Kulturstreit und hin zu einer katholischen, heimathverwurzelten, vaterländischen Kultur<sup>1)</sup>.

Ich bitte mich nicht misszuverstehen: Gewiss, der Theologe, der von den aristotelisch-thomistischen Grundlagen der Philosophie abweicht, ist mir verdächtig. Die historischen Beispiele Günther, Rosmini, Frohschammer im Zeitalter der Romantik, oder die Versuche der Schelerschüler in der Gegenwart, sind nicht sehr einladend und sie beweisen zum Theil, wenigstens für den theologischen Bereich, dass Kardinal Ehrle S. J. Recht hat, wenn er sagt, das Kainszeichen des Irrthums stehe dem an der Stirne, der vom Aristotelismus abweiche. Ich will daran nicht rütteln. Nur das Eine möchte ich betont wissen, dass für die Probleme der Kulturorganisation die aristotelisch-thomistische Philosophie nicht zureicht, dass diesen Problemen sogar nicht selten der theologisch-dogmatisch verunglückte Versuch der genannten Romantiker gerechter wird. Dabei soll gar nicht geleugnet werden, dass die logische Konsequenz, die *luciditas* der scholastischen Summen von den platonisch-augustinisch, kartesianisch-kantianisch orientierten Experimenten bei weitem nicht aufgewogen werden kann und keine der vier anti-aristotelischen Philosophie-

<sup>1)</sup> Man vergleiche in diesem Zusammenhang die Mittheilung: "An Attempt to Reconcile St. Thomas and Kant" in der Fortnightly Review, v. 1 April, 1928, S. 134



nata die Probleme des Lebens so einheitlich und allgemeinverständlich löst wie die Scholastik. Trotzdem besitzen Plato wie Augustinus, Descartes wie Kant etwas, wenigstens in Hinsicht der Kulturanorganisation, was der Scholastik fehlt.

Wie die von mir geforderte Synthese integralen und modernen Denkens aber aussehen soll, möchte ich am Schlusse in einem Beispiel zeigen, das die Liturgie des heutigen Festes (10. Dezember) zu Ehren der "Casa santa von Loreto" nahelegt. Es ist das Wunder von Loreto eines der heikelsten Probleme der Kirchengeschichte, ein Gradmesser der Katholizität wie der Wissenschaftlichkeit. Die glänzendsten Papstgestalten der katholischen Renaissance, die frommsten und charakteristischsten Heiligen der letzten Jahrhunderte haben an dieses Wunder geglaubt, so wie es die Legende berichtet. Erst in neuester Zeit ist von moderner Seite, der namentlich jesuitische Verfasser zustimmten, Einspruch erhoben und die Wissenschaft gegen das Wunder ins Treffen geführt worden. Ich gestehe, dass ich von Haus aus der gläubigen Tradition meine Sympathie entgegenbringe und die gegenheilige Skepsis sehr skeptisch beurtheile. Selbst wenn Kindlein an das Christkind glauben, im naivrealistischen Sinne, darf ich dieses kindliche Heiligthum nicht rationalistisch zerstören. Ich für meine Person werde gewiss trachten, dass meine Kindlein so früh wie möglich den Symbolgehalt des frommen Glaubens ans Christkind fassen lernen, damit ihnen nicht einmal mit der Ernüchterung in dieser Sache der Geschmack an der Mystik überhaupt vergehe. Im Falle von Loreto kann überdies die Wissenschaft niemals eindeutig feststellen: das Wunder ist geschehen, oder es ist nicht geschehen. In diesem Punkte muss sie sich bescheiden lernen, selbst die von Theologen betriebene Wissenschaft. Ebenso wird der Glaube, wenigstens die Möglichkeit, die in der Allmacht Gottes verborgen ist, prinzipiell stets zugeben müssen.

So finden scheinbar Glaube und Wissen in dieser Frage keine Brücke zueinander, in Wahrheit freilich nur, wenn ersterer naivrealistisch bleibt und letzterer rationalistisch wird. Beide über finden zusammen, wenn das Wissen sich erstens nicht anmasst, die metaphysische Realität eines solchen Wunders, sei es zu beweisen, sei es zu widerlegen, zweitens aber sich für seinen Bereich begnügt, den Symbolgehalt des Wunders sicherzustellen. Ist es da nicht für den, der es fassen kann, ein grosses Wunder, ein grösseres sogar als die naivrealistische Deutung des Kindes, dass das Christkind ins Herz der Menschen kommt, ist es nicht ferner wahrhaft ein kulturhistorisches Wunder, dass in den Jahrhunderten, da der Loretokult in Europa wächst, in der That wie von unsichtbaren Engelshänden, von himmlischen Mächten nach Europa befördert, durch die Verehrung des heiligen Hauses der kulturelle Haus- und Familiengedanke zu steigen beginnt? Seit St. Augustinus war die maternale Deutung des Wunders von Bethlehem und Nazareth, wie sie dem römischen Denken entsprach, einer maternalen, vom germanischen Denken bestimmten Deutung gewichen, für die lediglich das

Verhältnis von Mutter und Kind heilsökonomisch bedeutsam war, das den Gatten und Vater der heiligen Familie, St. Joseph, aber als im Grunde völlig überflüssig empfand.

Joseph Seitz hat dies in seinem Buch über die Josephsverehrung (Freiburg i. Br. 1908; Herder) glänzend durchgeführt. Nun aber tritt, wahrhaft wie ein Wunder Gottes, in diese vom germanischen Denken bestimmte Welt der römische Kulturgedanke in neuer Fassung ans Licht, der Vatergedanke. Mit der Verehrung des heiligen Hauses, der heiligen Familie, des heiligen Vaters dieser Familie wächst von der Renaissance ins Barocco hinein, eine neue "Soziologie der Väter und Fürsten," wie sie das Mittelalter noch nicht kannte. Von der Stunde an, da die ersten Habsburger, die Söhne Leopolds III., die erste transalpine Loretokapelle zu Sollenau in Niederösterreich erbauten, über die glänzenden Zeiten Ferdinands II., der Loreto bei St. Augustin, das Wiener Marienheiligthum *par excellence*, schuf, über Leopold I., unter dem der für Kultur und Staat bedeutsame Marien- und Josephskult des Hauses Österreich seine höchste Blüthe erreichte, bis ins Zeitalter der Romantik herein, welches nur die Früchte brach, die der Barocco pflanzte, ist es der Familien- und Vatergedanke, sind es Nazareth und St. Joseph, welche das Kulturdenken des österreichischen Katholizismus bestimmen, und noch ist kein Ende abzusehen in der Weiterwirkung dieses Wunders von Loreto, das wahrhaft englische Mächte auf unsichtbaren Wegen in den Herzen der katholischen Völker entzündeten.

So findet die symbolische Deutung, ohne dass sie sich vermisst, den naiven Realismus zu bestreiten, hin zu einer kultursoziologischen Betrachtung der Dinge, und beide Komplexe, der religiös-mystische und der kulturell-soziologische, werden eine grosse, kulturbedeutsame Einheit. Es ist der Logos im Mythos—wie ein hellenisches Wort sagt—der zwei Welten, die im blos naiven Realismus und in der rationalistischen Reaktion dagegen, auseinanderklaffen, wieder verbindet. Es ist die kultursoziologische Bedeutung der Mystik, die dem modernen Menschen, der ein Rationalist ist, die kirchlichen Schätze, die einen Kinderglauben erfordern, wieder näher bringen kann.

Dr. Ernst Karl Winter (Wien).

Das Publikum gafft jetzt mehr als es liest; es giebt bereits eine Anzahl Zeitschriften, die eigentlich nur Bilderbücher für die Grossen sind mit einem Minimum von Text. . . . Bilder anschauen und Musik hören mit halbem Ohr und Sinn, das ist der Antheil der Zeitgenossen am Kunstleben der Gegenwart. . . . Ein Buch zu lesen fordert schon zuviel Mühe und Überwindung. Mögen ernstere Erziehung und idealere Lebensführung hier Besserung schaffen.

DR. PHIL. JOSEF MUELLER.<sup>1)</sup>

<sup>1)</sup> Aus d. bereits in dritter Auflage erschienenen Schrift: Philosophie d. Schönen i. Natur u. Kunst, ein Buch tiefer, bedeutsamer Gedanken.



## Warum diese Rückständigkeit?

Ein "Amerikanisches Allerlei" bringt die "Sonntagsbeilage der Augsburger Postzeitung" vom 18. Februar. Darin nimmt die Erörterung des Tiefstandes der katholischen Litteratur in unsrem Lande einen breiten Raum ein. Aus zwei durchaus einwandfreien Quellen werden folgende Urtheile über einen auch an dieser Stelle öfters als schmachvoll bezeichneten Zustand angeführt.

Da heisst es an erster Stelle: "Wie steht es um das katholische Buch?" fragt P. Garesche, S. J., in der Dezember-Nummer der 'Ecclesiastical Review.' Antwort: "Die Lage ist einfach schmachvoll!" Von hundert in Betracht kommenden katholischen Familien sind nur die allerwenigsten im Besitz katholischer Bücher oder kaufen solche oder zeigen Interesse für deren Verbreitung. Die grössten Buchhandlungen führen ausser Gebetbüchern in der Regel keine katholische Litteratur, weil sie nicht verlangt wird! Unter der Rubrik 'Religion' sind in den Bücherlagern nur theosophische, protestantische und andere 'Erbauungsbücher' zu finden. Zweifellos ist der hohe (?)<sup>1</sup> Preis der katholischen Bücher ein Grund dafür, dass sie nur wenig gekauft werden; aber der Preis seinerseits ist ein Ergebnis des geringen Interesses, weil andernfalls höhere Auflagen hergestellt werden könnten. Der Verfasser des Artikels empfiehlt die wärmste Propaganda für das katholische Buch seitens der Geistlichkeit und die intensive Nachfrage nach katholischer Litteratur in den Bibliotheken seitens der Laien."

Sodann wird aus der "Fortnightly Review" vom 15. Dez. v. J. der Misserfolg des bekannten Versuchs der Catholic Press Association, einen Fonds von \$50,000 aufzubringen, mitgeteilt. Dessen Erträge sollten bekanntlich alljährlich in Gestalt von Stipendien "den besten katholischen Schriftstellern, Dichtern usw." in Form von Preisen zugute kommen. "Der Verband brauchte zu diesem Zwecke 500 lebenslängliche Mitglieder mit einem Beitrag von je 100 Dollars. Er wandte sich zuerst an 11,843 in Betracht kommende Priester, an 1000 Hochschulen, Akademien usw. und an 200 bemittelte katholische Laien. Resultat: 2 (zwei) Mitglieder! Eine hierauf folgende, noch persönlicher durchgeführte Aktion brachte 60 Mitglieder. Die noch fehlenden 438 Mitglieder sind ein schlagender Beweis für den Mangel an Interesse, der in den Vereinigten Staaten unter den in Frage stehenden Kreisen bezüglich der katholischen Litteratur zu beklagen ist."

Diese Angaben, heisst es zum Schluss, "sind für Amerika typisch." Worauf uns dann noch folgende Sätze in's Stammbuch geschrieben werden: "Wenn in Deutschland, dem verarmten, nothleidenden Lande, in dem der Hand- und Geistesarbeiter wie das mittlere Bürgerthum einen verzweiferten Existenzkampf durchmacht, von einer 'Krise des Buches' geredet wird—ist dies zu verstehen. Aber in Amerika, wo für alle möglichen und unmöglichen Dinge Millionen vergeudet werden—sind für geistige Güter die Aussichten schier hoffnungslos. Moderner Fortschritt und geistiger Rückstand sind Brüder."

Leider vermögen wir gegen dieses Urtheil keinen

Widerspruch zu erheben. Das katholische Amerika steht geistig nicht auf der Höhe, die es seinem äusseren Ansehen nach, gemäss der Zahl seiner Bekenner und ihres Wohlstandes, einnehmen sollte. Man ist sogar versucht, zu behaupten, die Katholiker unseres Landes seien heute weniger geistig interessiert als vor 50 und 60 Jahren. Das mag zum Theil daran liegen, dass die erste hiergeborene Generation die guten Eigenschaften ihrer eingewanderten Eltern im allgemeinen nicht zu bewahren vermag. Es findet ein Übergang statt, ein Einleben in eine neue Umwelt, die grosse Verluste religiös-geistiger Art nach sich ziehen. Erst im Verlaufe mehrerer Generationen, die bodenständig geworden, wird es gelingen, diese Verluste wieder auszugleichen. Man vermag eben Menschen ebenso wenig wie Bäume, ohne dass sie Einbusse an ihrem Gedeihen erleiden, in ein fremdes Erdreich zu verpflanzen. Dies ist eines der Nachtheile des Einwandererthums.

Dazu kommt, dass die gegenwärtigen Zustände geistlich-sittlicher Art unsres Landes weder dem religiösen Ernst noch geistiger Vertiefung förderlich sind. Zum allerwenigsten gedeihen sie im Lärme der Grosstadt, in die Katholiken sind nun einmal in Amerika der Mehrzahl nach Grosstadtbewohner.

F. P. K.

## Mehr Werthschätzung des Buches!

Diese Forderung erhebt in Pfarrer Mäders "Schildwache" Jos. Roth. "Alle Welt seufzt," heisst es dort weiter, "unter übergrosser Arbeit, die den Menschen nicht zu seiner Seele kommen lassen. Wozu also dieses Übel noch grösser machen, indem wir unsere karge Freizeit mit Dingen zweiter oder dritter, meistens noch minderwerthigerer Ordnung vertrödeln? Mehr Zeitschriften, mehr katholische Bücher, mehr Heiligenlegenden!"

Gilt diese Ermahnung schon für drüben, um wie viel mehr haben nicht wir hierzulande Ursache, sie uns zu Herzen zu nehmen! Das katholische Buch ist das Aschenbrödel des amerikanischen Katholizismus. Katholische Bücher sind im allgemeinen seltene Gäste in den katholischen Familien unseres Landes. Man scheut sich nicht, zwei, ja drei Mal die Woche in die "Movies" zu gehen, und behauptet dann "steif und fest," weder Geld für den Kauf noch Zeit für die Lektüre katholischer Bücher zu haben! Und wie die Alten sunen so zwitschern auch die Jungen. Daher bestreben sich die Schwestern fast vergebens in den Schulen, ihren Schülern die katholische Lektüre mundgerecht zu machen.

Diesem Zustande entgegen zu wirken, nicht mit Worten, sondern mit klug ersonnenen Mitteln, wäre eine Aufgabe, an der unsere Vereine nicht achtlos vorübergehen sollten. Die Verbreitung und Anleitung zur Lektüre guter Schriften und Bücher sollte auf dem Programm Katholischer Aktion immer mit an erster Stelle stehen.

<sup>1</sup>) Diese Behauptung ist nicht ganz richtig. Erstaussgaben katholischer Bücher sind nicht theurer als nichtkatholischer gleicher Art. Im Gegentheil, in manchen Fällen sind sie billiger.



## Aus Central-Verein und Central-Stelle.

Die Familie ist (in der Neuzeit) wie der Grund und Boden in Atome zerfallen . . . Wenn aber unser Leben eine Zukunft haben soll, so muss die Wiedergeburt von der Wurzel ausgehen, diese aber ist die Familie.

J. J. Rossbach.

Der Erzbischof von Bamberg fordert zur Kath. Aktion auf.

Immer eindringlicher werden die Aufforderungen zur Bethätigung in der Katholischen Aktion. In seinem diesjährigen Fastenhirtenbrief erklärt der Nachfolger auf dem ehrwürdigen Stuhl des Hl. Otto, der hochwst. Hr. Jakobus von Hauck, Erzbischof von Bamberg:

„Unter den heutigen Verhältnissen wird auch der eifrigste Eifer und die angestrengteste Tätigkeit der Priester nicht mehr genügen, um dem Eindringen gottfeindlichen Geistes und unkirchlicher Gesinnung zu wehren. Dazu ist die Mitarbeit auch der Laien erforderlich, ja unbedingt. Es müssen darum alle Glieder unserer heiligen Kirche sich wieder mehr bewusst werden, dass auch sie eine gewisse priesterliche Sendung haben, die sie verpflichtet, zur Wiederherstellung des Reiches Christi, zur Wiederaufrichtung seiner Königsherrschaft im privaten und öffentlichen Leben mit den Bischöfen und Priestern zusammenzuarbeiten und an ihrem Apostolat theilzunehmen. Das ist ein Herzenswunsch Unseres Hl. Vaters, des Vaters aller Gläubigen, des Vaters aller Menschen, der uns in der Heiligkeit seiner Sendung über uns selbst hinaus über den Frieden Christi im Reiche Gottes feierlich kundgegeben und seitdem in Wort und Schrift öfters wiederholt hat, indem er die Beteiligung aller an der Katholischen Aktion oder am Laienapostolat als Aufgabe und Pflicht aller Katholiken bezeichnete.“

Es wäre gar nicht unangebracht, wenn alle in dem C. V. angeschlossenen Vereine ihren Mitgliedern die Frage vorlegen würden, ob sie geneigt seien, sich an der Wiederaufrichtung des Reiches Christi im privaten und im öffentlichen Leben zu betheiligen. Das wäre ein Mittel, die Aufforderung des Papstes, die bisher in unserem Lande so wenig Beachtung fand, wenigstens unseren Mitgliedern zum Bewusstsein zu bringen.

### Die 5. amerikanische Kolpingtagung.

Gälte es die bedeutsamsten Merkmale der am 12. April in Kolping House zu Chicago abgehaltenen 5. Landestagung der Kolping Society of America hervorzuheben, so würde man wohl an erster Stelle das Bestreben, diese Bewegung nicht sowohl amerikanischen Verhältnissen anzupassen, als sie in das amerikanische Leben einzubauen, nennen müssen. Sich anpassen, erklärte der Centralpräsident, Rev. Hermann Jos. Weber, Chicago, kann man nicht, ohne wesentliche Eigenschaften dranzubringen. Gebe man die Standesbewegung, die Idee der Kolping-Familie, durch die man die Familie des Volkes, die Familie der Gesellschaft erneuern will, auf, dann habe man vielleicht eine „Young Men's Catholic Association“ nach dem Muster der Young Men's Christian Association, aber keine Kolping-Gesellschaft. Die Kolping Society verfolge ein religiöses, ein soziales und ein erzieherisches Programm; nichts, dass diesem Programm wesentlich sei, dürfe durch Anpassung aufgegeben wer-

den; wohl aber müsse man, unter klarer Erkenntnis der in unserem Lande waltenden Verhältnisse, immerfort bestrebt sein, die Kolping-Idee und die Kolping-Bewegung in den Ver. Staaten einzubürgern.

Nicht minder beachtenswerth als diese Prinzipienklärung ist andererseits die von der amerikanischen Kolpingbewegung bewiesene Lebens- und Werbekraft. Dem Jahresbericht des Central-Präsidenten entnehmen wir, dass der amerikanische Verband bei seiner Gründung im Jahre 1923 aus zwei Gesellen-Vereinen (New York und Chicago, mit zusammen etwa 300 Mitgliedern), die beide ein eigenes Heim besaßen, bestand. Heute zählt er 1131 Mitglieder (säumige sind bereits in Abzug gebracht worden), die sich auf 11 Vereine vertheilen, deren 7 eigene oder gemiethete Vereinshäuser bzw. Ledigenheime besitzen, während der Rest sich vorderhand mit Versammlungslokalen in Gemeindehallen behelfen muss. Es bestehen Kolpingvereine in den Städten New York, Chicago, Brooklyn, Cincinnati, Philadelphia, Milwaukee, Detroit, Rochester, Paterson, San Francisco und Los Angeles, während in Buffalo die Aussichten auf Gründung eines Vereins recht günstig sind, wenn nicht bereits seit der Chicagoer Tagung die Gründung vollzogen worden. Alle Vereine, Philadelphia, Paterson, und Los Angeles ausgenommen, waren in Chicago vertreten; sieben Priester, Präses, wohnten den Sitzungen bei.

Von Bedeutung für die Entwicklung der Bewegung dürfte der in Chicago getheissene Entschluss, ein eigenes Organ herauszugeben und einen Central-Sekretär anzustellen, werden. Bisher hat der Central-Präsident, Rev. Weber, alle mit der Leitung der Gesellschaft verbundenen Arbeiten unentgeltlich verrichtet, und ausserdem seit der letzten Tagung sämtliche Vereine, mit Ausnahme der beiden in California gegründeten, besucht. Auch gab er die vierteljährlich erscheinenden „Mittheilungen der Kolping Society“ heraus, an deren Stelle nun eine Monatschrift treten soll. Sie soll in deutscher und in der Landessprache Mittheilungen über die Bewegung bringen, Geeignetes aus dem Organ der Centralleitung in Köln veröffentlichen, und vor allem Mittel und Wege vorzeigen, die Kolpingidee in das amerikanische Leben einzufügen.

Da das Vereinshaus, sowohl als Ledigenheim wie als Versammlungslokal, für die Kolpingsache von so grosser Wichtigkeit ist, werden alle Vereine ermuntert, möglichst bald ein eigenes Haus zu erwerben. In der Absicht, die jüngeren Vereine bei diesem Vorhaben zu unterstützen, wurde bereits vor zwei Jahren beschlossen, einen Hausbaufonds anzulegen, zu dem all Zweigvereine, der Zahl ihrer Mitglieder entsprechend, beitragen sollen. Beabsichtigt ist, aus diesem Fonds schwächeren oder neuentstandenen Vereinen Anleihen zu gewähren, die dem Ankauf eines Gesellenheims dienen sollen. Vorhanden sind zur Zeit \$1,730.20. Die Beiträge belaufen sich auf 10 Cents monatlich pro Mitglied, gleich \$1.20 im Jahr. Da man in einzelnen Vereinen dieser Beiträge wegen auf Schwierigkeiten gestossen war, entschied die Chicagoer Tagung: die



Vereine übernehmen die erwähnte Verpflichtung, behalten sich jedoch die Art und Weise, die betr. Summe aufzubringen, vor.

Aus alledem erhellt das ernste Bestreben, die Kolpingsache in unserem Lande heimisch zu machen, für die Zukunft zu bauen. Dafür zeugt auch die dem Central-Rath ertheilte Befugnis, für die Gesellschaft Korporationsrechte zu erwerben. Möge es daher der Kolping Society vergönnt sein, hierzulande fruchtbringend zu wirken. Mögen deren Zweige sich auch dem Central-Verein anschliessen und ihm von Kolpings Geist mittheilen. Mögen aber auch die Zweigvereine und -Verbände des C. V. bestrebt sein, der Kolping-Bewegung Einführung und Verankerung in amerikanische Verhältnisse zu ermöglichen. Der Präsident des C. V., Hr. Korz, bewies, wie sehr er der Kolpingsache zugethan, durch einen an die Tagung gerichteten Brief und durch einen in der "Aurora u. Christl. Woche" veröffentlichten Artikel zu deren Gunsten. Auch die C. St. nahm bereits in befürwortender Weise Stellung, indem sie einen Vertreter nach Chicago entsandte und in diesen Blättern Kolping's grosse Sache in Amerika vertrat. Des weiteren hat ein Mitglied des Komitees für Soziale Propaganda, Rev. Dr. A. J. Muench, durch seine zu Beginn der jüngsten Tagung gehaltene prächtige Begrüssungsrede sein Interesse an dieser Bewegung bekundet.

Nach dem Bericht des neuen Generalsekretärs, Hrn. H. Dextl, waren unter andern geistlichen Herren und Laien erschienen die Präsidens: Hochw. Herman J. Weber, Centralpräses, Hochw. Dr. J. Assmuth Centralvizepräses (New York), Hochw. Anthony Braun, O. F. M. (San Francisco), Hochw. Maurice Ripberger, O. F. M. (Cincinnati), Hochw. Jos. Wuest, C. S. Sp. (Detroit), Hochw. A. Eisenbarth (Milwaukee), Hochw. Provinzial R. Wittig, S. D. S. (Milwaukee), ferner Hr. A. Brockland von der Central-Stelle in St. Louis, Hr. P. Trost, Präsident des Ill. Staatsverbandes, und Hr. P. Barth, Präsident des Chicago Distriktverbandes.

### Hungersnoth in Shantung: Mehr Arme als Mittelstand.

Die trostlosen Berichte der Missionare über die Lage der von Hungersnoth heimgesuchten Bevölkerung der chinesischen Provinz Shantung erregen geradezu den Verdacht, die Staatsmänner und die ihnen ergebene Presse seien gewillt, die armen verhungerten Menschen ohne Hilfe zu lassen. In der Weltpresse liest man so gut wie nichts über die furchtbaren Zustände, die im genannten Gebiete herrschen, und bisher regte sich nirgends auch nur eine neutrale Feder, in der guten Absicht, ein Hilfswerk im Grossen ins Leben zu rufen.

Dabei schreibt uns ein erfahrener Missionar, Pater Blick, S. V. D.:

"Hier herrscht eine Noth, wie ich solche in 25-jähriger Thätigkeit in China noch nicht miterlebte, und wir alten Missionare sind doch schon allerlei gewohnt. Herbst-Ernte ist hier Haupt-Ernte, soll Nahrung für 8-9 Monate geben, und diese Ernte blieb aus. Was das bei der hiesigen Bevölkerung besagen will, kann man sich schwer vorstellen."

Überhaupt ist der Brief dieses Missionars ungemein aufschlussreich. Er gewährt werthvolle Einblicke in die sozialen Zustände der Provinz Shantung. Pater Blick schreibt:

"Es giebt hier mehr Arme, als Mittelstand. Von 10 Familien eines Dorfes sind etwa 10 Familien wohlhabend, etwa 30 Familien haben ihr gutes Auskommen, wenn gute Ernte war. Der Rest, oder ca. 60 Familien hat bei einer Kopffzahl von 6 Personen höchstens 1 Morgen Land. Diese Armen müssen nebenbei durch Handwerk, kleinen Handel, durch Tagelöhnerarbeit in jedem Jahre sehen wie sie ihre Familie durchbringen. In Hungerjahren finden sie kaum Arbeitgeber und Arbeitnehmer ihrer Waren. Da müssen sie Land verkaufen und wenn das alle ist, müssen sie stehlen oder auswandern. In gewöhnlichen Hungerjahren sind die wohlhabenden Familien im Stande, Land zu kaufen, in diesen Jahre aber nicht; viele Reiche sind sogar gezwungen, selber Land zu verkaufen. So weiss ich bestimmt, dass zwei der reichsten Leute hier Land zum Verkauf ausgeschrieben haben, aber noch keinen Käufer gefunden haben. Neger-Hirse (Sorgho) wird 3-4 mtr. hoch, in diesem Jahre war es kaum 1 mtr. hoch. Dies ein Beispiel; alles andere Getreide stand entsprechend schlecht. Man kann den Ausfall an Getreide auf ca. 9/10 einer Normalernte berechnen."

Was diese Zustände für den Missionar bedeuten, ergibt sich aus den weiteren Ausführungen:

"Gleich nach der Ernte kamen einige Christen zu mir und klagten, sie müssten auswandern. Da deren Elter Leute von über 70 Jahren sind, so sagte ich ihnen, ich wolle ihre Eltern zu mir in Kost nehmen, dann könnten sie leichter auswandern. Wie froh waren diese Leute! Allmählig hatte ich ca. 20 alte Frauen und Greise hieselbst sitzen, und immer mehr baten um Aufnahme ins Alter heim. Ich hatte mich übernommen. Hatte die Thür aufgemacht und konnte sie nicht mehr schliessen. Da kam mein hochwürdigster Hr. Bischof Henninghaus zu Visitation zu mir. Er erklärte mir, dass er mir nur 2 Gold Dollars zur Linderung der Noth geben könne. Von Amerika wäre in diesem Jahre so wenig Geld gekommen, dass er mir nicht mehr geben könne. Die Missionare in Kansu, die durch Erdbeben so schwer heimgesucht wurden, hätten ja auch viel Geld nöthig zum Wiederaufbau."

Infolgedessen sah sich der menschenfreundliche Missionar gezwungen, die Alten zu überreden, sie wieder nach Hause zu begeben. Er versprach, ihnen monatlich einen halben Sack Getreide zu geben. Mit diesem Vorschlag waren alle, mit Ausnahme eines kranken Mannes, einverstanden. Diesen behielt der Missionar bei sich. Mittlerweile nahm das Elend noch zu, so dass sich Pater Blick gezwungen sah, auch noch andere arme Christen, nebst den alten Leuten, zu unterstützen. Doch befürchtete er bereits zur Zeit, als er den Brief an uns schrieb, es werde ihm nicht möglich sein, sein Liebeswerk noch lange fortsetzen zu können. Welch furchtbare Aussichts für einen Missionar, der täglich das Elend und den Jammer verhungender Kinder und Erwachsener mit ansehen muss!

Berichte dieser Art erhalten wir zur Zeit mit jeder Post aus China, so dass es schwer hält, sich des Verdachtes zu erwehren, die Leute, die die hiesige Politik machen, seien gewillt, jene armen Chinesen den Leidensbecher bis auf die Neige auskosten zu lassen! Japan mag eine Entvölkerung Shantungs nicht ungerne sehen und die europäischen Staatsmänner mögen den Chinesen, die in diesem Falle furchtbare Thatsache nachdrücklich zum Bewusstsein bringen wollen, dass für sie von der Sowjetrepublik Russland keine Hilfe zu erwarten ist. Wissen sie doch, dass die Machthaber in Moskau nur mit Noth das Getreide aufreiben, dessen sie bedürftigen, um die Mittel, mit dem Auslande Handel zu treiben, zu erlangen. Man sage nicht, solch



Einigkeit seien die Staatsmänner nicht fähig. Auch das deutsche Volk musste hungern im Interesse der Politik der Alliierten!

### Eine treffliche Ermahnung, die kath. Presse zu fördern.

In seiner Eigenschaft als Geistlicher Berater des C. V., Zweig New Jersey, erliess Rev. Edward F. Schulte, von Passaic, einen "Aufruf zur Unterstützung der katholischen Presse." Er erklärt, der Central-Verein habe öfters und dringend die Verleumdung, unsere Presse zu unterstützen, betont; indem Lesen und Verbreiten der kath. Blätter geeignete Mittel zur Förderung der Kath. Aktion. Das Schreiben erklärt, unsere Verpflichtung der guten Presse gegenüber ergebe sich bereits aus dem Bestehen des "römischen Verzeichnisses verbotener Bücher," und fährt fort:

"Schon in der Urkirche hatte der ernsthafte Eifer des Paulus in der Ausmerzung schlechter Schriften den Erfolg, dass die Christen von Ephesus in Kleinasien die heidnischen Bücher vernichteten. 'Und viele von denen, die aberkünstlich huldigten, schleppten ihre Bücher herbei und verbrannten sie vor allen, und beim Zusammenrechnen ihres Preises fanden sie, dass sie 50,000 Silberstücke werth waren'. (Apostelgesch. XI. 19). Dieses Beispiel der Unterwerfung kostete sie also circa \$9,000.00.

Derartig war das Verhalten der Kirche schlechten Schriften gegenüber von den Zeiten des Völkerapostels Paulus bis auf Leo XIII., der 1897 die Regeln des kirchlichen Bücherverbots überprüfte und ihre Befolgung ermahnte.

Die Päpste und Bischöfe begrüßten die Erfindung des Buchdruckes als eine 'göttliche Kunst'. Noch im Jahre 1477 konnte der berühmte elsässische Pädagog und Humanist Wimpheling schreiben: 'Die Bücher, die wir auf den Markt bringen, sind grösstentheils erstklassige Werke und bezwecken die Ehre Gottes, Rettung der Seelen und Zivilisierung des Volkes.' Doch schon vom Jahre 1517 an, im Beginne der Reformation, erschien auf dem Büchermarkt das Unkraut unter dem Weizen (Matth. 13, 26). Und heute schwimmen nur allzuvielen der 20 Millionen Katholiken Amerikas mit der Sündfluth der unchristlichen und widerchristlichen Presse, trotz der Warnungen (Index) und Beschwörungen der Päpste".

Zum Schluss ermahnt Rev. Schulte, nicht nur auf gute kath. Zeitungen und Zeitschriften zu abonnieren, sondern er fordert noch obendrein auf, für sie zu werben. Er führt elf Zeitschriften und Zeitungen, mit Abonnementspreis und Adresse der Geschäftsstelle, an, denen diese Thätigkeit zugute kommen soll, und zwar nennt er an erster Stelle "Central Blatt and Social Justice" und an zweiter Stelle "Bulletin" unseres Frauenbundes.

### Für den Neuaufbau der Abtei Neu Subiaco.

Recht langsam wächst die Burse für die vom Staatsverband Arkansas am Subiaco College zu öffnende Freistelle. Bisher liefen für diesen Zweck 22 ein. Jüngst hat nun der Präsident jenes Verbandes, Hr. C. F. Sieber, Little Rock, die Vereine neuem aufgefordert, Beiträge für die Burse zu leisten. Er weist dabei auf die schwere Heimathung hin, von der Neu Subiaco kurz vor Weihnachten betroffen wurde, in der Hoffnung, der Wunsch, den Mitgliedern jener Gemeinschaft eine Freude zu machen, möge seiner Aufforderung Nachdruck verleihen.

Wäre es nicht überhaupt angebracht, ja wir möchten sagen, eine Sache der deutsch-sprachigen

Katholiken Amerikas, Neu Subiaco zu Hilfe zu kommen? Die katholische Bevölkerung des Staates Arkansas ist zu arm, als dass es ihr möglich wäre, das Kloster aus eigenen Mitteln wieder aufzubauen. Die Mönche, die das Weihnachtsfest 1927 auf einer Brandstätte feierten, haben im westlichen Arkansas wahrhafte Kulturarbeit verrichtet, deren Verdienstlichkeit ihnen ein Anrecht auf Anerkennung gewährt. Besonders jene, die sich der Volksmissionen des sel. Abtes Ignatius erinnern, sollten bereit sein, für die vom Brandunglück heimgesuchte Kommunität ein Opfer zu bringen, weil es sein Lebenswerk war, dem alle seine Mühen und Opfer galten, das, insofern es in den Klosterbauten zum Ausdruck gelangte, von den gierigen Flammen vernichtet wurde.

### Msgr. Joseph Rummel, ernannter Bischof von Omaha.

Aussergewöhnliches Interesse besitzt für die Mitglieder des Central-Vereins die Ernennung des hochwst. Msgr. Joseph Rummel, Pfarrer der St. Josephs Gemeinde, New York, zum Bischof von Omaha. Wir sind berechtigt, ihn in höherem Masse als manch einen anderen deutschamerikanischen Priester als einen Freund und Befürworter unserer Sache anzusprechen. Sowohl als Geistlicher Berater des Staatsverbandes New York wie des Stadtverbandes von Gross New York hat er sich als Beförderer der Central-Vereins-Bewegung bewährt. Indem er einen Theil unseres Landes mit dem anderen vertauscht, wird seine bisherige Gesinnung sicherlich keinen Abbruch leiden. Das geht aus Msgr. Rummel's Antwort auf ein Gratulationsschreiben des Präsidenten Korz hervor:

"The new appointment will put me in closer touch with the larger interests of the Central Verein, which concentrate themselves in the Middle West. Therefore I will be pleased to have the co-operation of your organization and in turn trust that I may be of some service to our sturdy Catholic people of German origin in that part of the country."

Vor 51 Jahren in Baden geboren, kam Jos. Rummel vor nunmehr 46 Jahren mit seinen Eltern nach Amerika. Er besuchte die Bonifatius Pfarrschule in der Stadt New York und nach Absolvierung des St. Mary's College das St. Joseph's Seminar zu Dunwoodie, um darauf seine Studien am Amerikanischen Kolleg in Rom zu vollenden. Er erwarb sich dort den Doktor der Theologie und wurde auch in Rom, im Jahre 1902, zum Priester geweiht. Nach seiner Rückkehr war Msgr. Rummel zuerst Assistent an der Joseph's Kirche in New York, von wo er als Pfarrer nach Kingston versetzt wurde. Es wurde ihm sodann die St. Antonius Gemeinde in der Stadt New York anvertraut und zuletzt die Josephs Gemeinde.

Msgr. Rummel hat sich in den Nachkriegsjahren besondere Verdienste um das Hilfswerk für die Nothleidenden in Deutschland und Österreich erworben; unter seinem Vorsitz wurde eine grosszügige Kleider- und Geldsammlung durchgeführt. Seine Ernennung zum päpstlichen Geheimkämmerer erfolgte zum Theil in Anerkennung seiner dabei geleisteten Dienste. Die Bronx Society for the Prevention of Cruelty to Children, deren Präsident er war, überreichte Msgr. Rummel bei dieser Gelegenheit eine Ehrengabe von \$1500.

### Abschiedsmahl für Bischof Schreiber.

Am Vorabend seiner Abreise von Amerika veranstaltete der Vorstand des Leo-Hauses im Verein mit dem Präsidenten des C. V., Hrn. Chas. Korz, ein Abschiedssessen für den hochwst. Hrn. Dr.



Christian Schreiber, Bischof von Meissen. Um die festliche Tafel waren achtzig Gäste versammelt, die in der Gesellschaft des so liebenswürdigen Gastes einen erinnerungsreichen Abend verlebten.

Worte des Willkommens sprach der Kaplan des Leo-Hauses, hochw. C. Spohr; ihm folgten mit Ansprachen der vortreffliche Veterane unter den Freunden des Leo-Hauses, Hr. Jos. Schaefer, Präsident Korz, hochw. Dr. Trunz, Vertreter des deutschen Bonifatiusvereins, und Bürgermeister Schwab, Buffalo.

Bischof Schreiber erklärte in seiner Erwiderung, er verlasse Amerika mit Dank im Herzen für die ihm hier gewordene Aufnahme und die Spenden, die ihm behülflich sein werden, den Aufgaben seiner ebenso grossen als armen Diaspora zu genügen. Er nehme die besten Erinnerungen mit und hoffe, dass man sich auch seiner in der gleichen Gesinnung erinnern werde.

Es ist erfreulich, dass man dem scheidenden Bischof von Meissen auf diese Weise während der letzten Stunden seines Aufenthaltes in unserem Lande die Versicherung gewährte, er sei uns Deutschamerikanern ein lieber Gast gewesen.

#### Von einem treuen Vertrauensmann.

Samstag morgen, den 31. März, starb in St. Louis ein Mann, dessen Name wohl kaum jemals in der weltlichen oder in der katholischen Presse genannt worden ist, Conrad Obergassel, Mitglied der Hl. Dreifaltigkeit Gemeinde. Witwer, und allein lebend, hatte Obergassel die Gewohnheit, jeden Morgen der hl. Messe beizuwohnen. An jenem Sonabend vermisste man ihn in der Kirche, während auch Nachbarn aufgefallen war, dass sie den leutseligen Mann weder gesehen noch gehört hatten. Als man nachforschte, fand man seine Leiche, angekleidet auf einem Stuhl sitzend in seiner Wohnung. So zum Kirchgang vorbereitet, war er vom Tode ereilt worden.

Obergassel war seit mehreren Jahren Vertrauensmann der Central-Stelle. Seine letzte Handlung als solcher schilderte sein Pfarrer, Rev. Joseph Lubeley, Geistlicher Berather des Distriktsverbandes St. Louis, in der am 2. April abgehaltenen Monatsversammlung des Verbandes so:

„Vor etwa Monatsfrist kam der Vertrauensmann der Central-Stelle zu mir und bat um meine Einwilligung, einen „stummen Verkäufer,“ ein Pamphlet Rack, in unserer Nothkirche anzubringen. Er sei von der Central-Stelle ermuntert worden, mit Hilfe eines solchen Gestells die Vertheilung passender Broschüren zu befördern. Zugleich empfahl er mir, mehrere katholische deutsche Blätter auf gleiche Weise unter die Leute zu bringen. Der Plan wurde mit Erfolg durchgeführt. Diesen Vorkämpfer der kath. Presse hat nun der Tod hinweggerafft; er liegt heute auf der Bahre. . .“

Daran anknüpfend beleuchtete Rev. Lubeley die Pflicht des Press-Apostolats und die sich dem Laien bietenden Gelegenheiten zur Mitarbeit, wobei er dem Verstorbenen für seine Treue und sein unermüdliches Bestreben, in seinen Kreisen die kath. Sache zu fördern, verdientes Lob spendete. Dem können wir uns nur anschliessen. Auf jede von der C. St. an die Vertrauensmänner ergangene Anregung reagierte er; ferner übernahm er es

häufig, die an Vereinssekretäre gerichteten Vorschläge auszuführen; ja, die Ankündigung einer neuen Broschüre durch das Central-Blatt genügte ihm zu einem Besuch der C. St. zu veranlassen, um sich einen Vorrath zu sichern. Er verkaufte, was er konnte, in Vereinsversammlungen und verschenkte was er nicht abzusetzen vermochte. Unsere Flugblätter vertheilte er zusammen mit anderen an der Kirchenthüre. Abgelegte Kleidungsstücke sammelte er und trug sie in die C. St. Fast kein gesetzlicher Feiertag verging, an dem er nicht in der C. St. erschienen wäre, um sich ältere oder neuere Broschüren zu holen; meistens hinterliess er bei dieser Gelegenheit noch ein kleines Geldgeschenk. Und als seinerzeit der Stiftungsfonds der C. St. auf der Tagesordnung stand, liess Obergassel nicht locker bis die Angelegenheit in Fluss gebracht worden war. In Vereinen und unter Bekannten machte er dafür Stimmung, so dass, als Pfarrer Lubeley den Entschluss fasste, durch Kirchenkollekten nicht weniger als \$1200.00 für diesen Zweck aufzubringen, dem Projekt bereits tüchtig vorgearbeitet worden war. Dass auch andere die Sache förderten, schmälert das Verdienst dieses einfachen Arbeiter durchaus nicht.

Hr. Obergassel war ein vorbildlicher Vertrauensmann, wie wir uns deren viele wünschen. Möge sein guter Wille und seine Opfer nun ihren Lohn finden!

#### Neun Vereine gewonnen!

Einen Gewinn von nicht weniger als neun neuen Vereinen hat die Cath. Union of Illinois in jüngster Zeit zu verzeichnen. Es sind deren sechs aus East St. Louis, während die anderen drei in Belleville und der Unbefl. Empfängnis Gemeinde zu Columbia zu Hause sind.

Dieser Zuwachs ist umso erfreulicher, weil jener Verband im Laufe der letzten Jahre manche Verluste erlitten hat, worüber Hr. L. Schuermann, in Decatur, eine mit grossem Fleiss verfasste Statistik geliefert hat. Leider hat diese bisher die ihr gebührende Beachtung nicht gefunden.

#### Zur heurigen Tagung des C. V. von Connecticut

Hr. Leo Misbach, Sekretär des Connecticut Zweiges des C. V., ladet in einem an die angeschlossenen Vereine gerichteten Rundschreiben zur Theiligung an der Generalversammlung ein, die am 23.-25. Juni in New Haven stattfinden soll. Gleichzeitig wird auch der Frauenbund tagen. Der Rundschreiben erinnert daran, dass laut Beschluss der Exekutivkomitees jeder Verein ein Legislativkomitee ernennen soll; diese sollen in allen die Gesetzgebung betreffenden Angelegenheiten mit dem Komitee des Staatsverbandes, dessen Vorsitz Hr. Uttenweiler, Hartford, ist, zusammenarbeiten. Die Namen der Komiteemitglieder sind dem Sekretär mitzutheilen.

#### An den Menschen liegt's.

Wie der „Excelsior“ sich aus Hewitt, Wisconsin berichten lässt, nahm der dortige St. Josephsverein in der am 27. März abgehaltenen Versammlung fünfzehn neue Mitglieder auf! Nicht weniger als